ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

Δ

THE FOURTH BOOK

OF

THUCYDIDES

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EDITED WITH NOTES BY

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PREFACE

I HAVE tried to make this edition of the Fourth Book of Thucydides complete in itself, though I am not without hope that it may be followed by other Books. The notes on the first forty-one chapters are substantially the same that have already appeared in the series of *Elementary Classics.* They have however been revised throughout: several errors have been corrected; and some explanations left out which seemed unnecessary for more or less advanced students. Possibly in these chapters, and indeed throughout the book, too much annotation has been given as it is. But twenty years' experience in teaching Greek has shown me that the most ordinary grammatical principles are again and again disregarded even by many candidates for Classical Honours, while more refined distinctions of scholarship which are not pointed out are almost invariably ignored.

In preparing the notes I have consulted throughout the editions of recognized authority, Poppo and Classen being of especial service. Many obligations are also due to the great scholar who was at one time my private tutor, the late Mr Shilleto. Wherever it was possible I have referred to his edition of the first two Books; and I have derived much help, particularly in the difficulties of ch. 117, from his treatise *Thucydides or Grote* (Deighton, 1851). Some manuscript notes given by him have also been lent me by Mr Henry Jackson. The initials R. S. mark notes expressly due to Mr Shilleto, but I feel that the present edition owes more to him than I am able now to trace or acknowledge.

In revising the text I have admitted a few emendations from Cobet and Classen, and many suggested alterations are discussed in their place; but as a rule I have held aloof from the indiscriminate 'restoration' which would remove from a Classical work every accretion of harshness or redundancy, and destroys in the process many an original and characteristic feature.

St John's College, Cambridge,
March 20, 1884.

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ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Δ

B.C. 425. Messene in Sicily secedes from the Athenians. The Locrians invade the territory of Rhegium.

1 Τοῦ δ' ἐπιγιγνομένου θέρους περὶ σίτου ἐκ-
βολὴν Συρακοσίων δέκα νῆες πλεύσασαι
καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν Σι-
κελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων,
2 καὶ ἀπέστη Μεσσήνη Ἀθηναίων. ἔπρα-
ξαν δὲ τοῦτο μάλιστα οἱ μὲν Συρακόσιοι
ὁρῶντες προσβολὴν ἔχον τὸ χωρίον τῆς Σικελίας
καὶ φοβούμενοι τοὺς Ἀθηναίους μὴ ἐξ αὐτοῦ ὁρ-
μώμενοί ποτε σφίσι μείζονι παρασκευῇ ἐπέλθωσιν,
οἱ δὲ Λοκροὶ κατὰ ἔχθος τὸ Ῥηγίνων, βουλόμενοι
3 ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν. καὶ ἐσεβεβλή-
κεσαν ἅμα ἐς τὴν Ῥηγίνων οἱ Λοκροὶ πανστρατιᾷ,
ἵνα μὴ ἐπιβοηθῶσι τοῖς Μεσσηνίοις, ἅμα δὲ καὶ
ξυνεπαγόντων Ῥηγίνων φυγάδων, οἳ ἦσαν παρ'
αὐτοῖς· τὸ γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε,
καὶ ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύ-
4 νεσθαι, ᾗ καὶ μᾶλλον ἐπετίθεντο. δῃώσαντες δὲ οἱ
μὲν Λοκροὶ τῷ πεζῷ ἀπεχώρησαν, αἱ δὲ νῆες Μεσ-
σήνην ἐφρούρουν· καὶ ἄλλαι αἱ πληρούμεναι ἔμελ-
λον αὐτόσε ἐγκαθορμισάμεναι τὸν πόλεμον ἐντεῦθεν
ποιήσεσθαι.

Invasion of Attica by the Peloponnesians. An Athenian fleet sails for Corcyra and Sicily.

2 Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ ἦρος, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι, Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικήν, ἡγεῖτο δὲ Ἆγις ὁ Ἀρχιδάμου Λακεδαιμονίων βασιλεύς, καὶ ἐγκαθεζόμενοι ἐδῄουν τὴν γῆν. Ἀθηναῖοι δὲ τάς τε
2 τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν, ὥσπερ παρεσκευάζοντο, καὶ στρατηγοὺς τοὺς ὑπολοίπους, Εὐρυμέδοντα καὶ Σοφοκλέα· Πυθόδωρος γὰρ ὁ
3 τρίτος αὐτῶν ἤδη προαφῖκτο ἐς Σικελίαν. εἶπον δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι, οἳ ἐλῃστεύοντο ὑπὸ τῶν ἐν τῷ ὄρει φυγάδων· καὶ Πελοποννησίων αὐτόσε νῆες ἑξήκοντα παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει τιμωροί, καὶ λιμοῦ ὄντος μεγάλου ἐν τῇ πόλει νο-
4 μίζοντες κατασχήσειν ῥᾳδίως τὰ πράγματα. Δημοσθένει δέ, ὄντι ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, αὐτῷ δεηθέντι εἶπον χρῆσθαι ταῖς ναυσὶ ταύταις, ἢν βούληται, περὶ τὴν Πελοπόν-
3 νησον. καὶ ὡς ἐγένοντο πλέοντες κατὰ τὴν Λακωνικὴν καὶ ἐπυνθάνοντο ὅτι αἱ νῆες ἐν Κερκύρᾳ ἤδη εἰσὶ τῶν Πελοποννησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς ἠπείγοντο ἐς τὴν Κέρκυραν, ὁ δὲ Δημοσθένης ἐς τὴν Πύλον πρῶτον ἐκέλευε σχόντας αὐτοὺς καὶ πράξαντας ἃ δεῖ τὸν πλοῦν ποιεῖσθαι· ἀντιλεγόντων δὲ κατὰ τύχην χειμὼν ἐπιγενόμενος
2 κατήνεγκε τὰς ναῦς ἐς τὴν Πύλον. καὶ ὁ Δημοσθένης εὐθὺς ἠξίου τειχίζεσθαι τὸ χωρίον, ἐπὶ [1]τοῦτο γὰρ ξυνέπλευσε, καὶ ἀπέφαινε πολλὴν

Demosthenes, who had sailed with the fleet, wishes to occupy Pylos on the coast of Messenia.

[1] τούτῳ...ξυνεκπλεῦσαι

εὐπορίαν ξύλων τε καὶ λίθων, καὶ φύσει καρτερὸν
ὂν καὶ ἐρῆμον αὐτό τε καὶ ἐπὶ πολὺ τῆς χώρας·
ἀπέχει γὰρ σταδίους μάλιστα ἡ Πύλος τῆς Σπάρ-
της τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ
οὔσῃ γῇ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κο-
3 ρυφάσιον. οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρή-
μους τῆς Πελοποννήσου, ἢν βούληται καταλαμ-
βάνων τὴν πόλιν δαπανᾶν. τῷ δὲ διάφορόν τι
ἐδόκει εἶναι τοῦτο τὸ χωρίον ἑτέρου μᾶλλον, λιμένος
τε προσόντος, καὶ τοὺς Μεσσηνίους οἰκείους ὄντας
αὐτῷ τὸ ἀρχαῖον καὶ ὁμοφώνους τοῖς Λακεδαιμο-
νίοις πλεῖστ' ἂν βλάπτειν ἐξ αὐτοῦ ὁρμωμένους,
καὶ βεβαίους ἅμα τοῦ χωρίου φύλακας ἔσεσθαι.
4 ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγοὺς οὔτε τοὺς
στρατιώτας, ὕστερον καὶ τοῖς ταξιάρχοις
κοινώσας, ἡσύχαζεν ὑπὸ ἀπλοίας, μέχρι
αὐτοῖς τοῖς στρατιώταις σχολάζουσιν
ὁρμὴ ἐσέπεσε περιστᾶσιν ἐκτειχίσαι τὸ

The fleet being detained at Pylos, the soldiers fortify the place.

2 χωρίον. καὶ ἐγχειρήσαντες εἰργάζοντο, σιδήρια
μὲν λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέροντες
λίθους, καὶ ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνοι·
καὶ τὸν πηλόν, εἴ που δέοι χρῆσθαι, ἀγγείων ἀπορίᾳ
ἐπὶ τοῦ νώτου ἔφερον, ἐγκεκυφότες τε ὡς μάλιστα
μέλλοι ἐπιμένειν, καὶ τὼ χεῖρε ἐς τοὐπίσω ξυμ-
3 πλέκοντες, ὅπως μὴ ἀποπίπτοι. παντί τε τρόπῳ
ἠπείγοντο φθῆναι τοὺς Λακεδαιμονίους τὰ ἐπιμα-
χώτατα ἐξεργασάμενοι πρὶν ἐπιβοηθῆσαι· τὸ γὰρ
πλέον τοῦ χωρίου αὐτὸ καρτερὸν ὑπῆρχε καὶ
5 οὐδὲν ἔδει τείχους. οἱ δὲ ἑορτήν τινα ἔτυχον
ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποι-

Demosthenes is left at Pylos with five ships.

οὖντο, ὡς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥᾳδίως ληψόμενοι βίᾳ· καί τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὢν ἐπέσχεν.
2 τειχίσαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου τὰ πρὸς ἤπειρον καὶ ἃ μάλιστα ἔδει ἐν ἡμέραις ἓξ τὸν μὲν Δημοσθένην μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσιν, ταῖς δὲ πλείοσι ναυσὶ τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν ἠπείγοντο.

The Peloponnesian force is withdrawn from Attica.

6 οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελοποννήσιοι ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἆγις ὁ βασιλεὺς οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον· ἅμα δὲ πρῴ ἐσβαλόντες καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος ἐσπάνιζον τροφῆς τοῖς πολλοῖς, χειμών τε ἐπιγενόμενος μείζων παρὰ τὴν καθεστηκυῖαν ὥραν
2 ἐπίεσε τὸ στράτευμα. ὥστε πολλαχόθεν ξυνέβη ἀναχωρῆσαί τε θᾶσσον αὐτοὺς καὶ βραχυτάτην γενέσθαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

The Athenians attempt to occupy Eion in Thrace.

7 Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνίδης Ἀθηναίων στρατηγὸς Ἠιόνα τὴν ἐπὶ Θρᾴκης, Μενδαίων ἀποικίαν, πολεμίαν δὲ οὖσαν, ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ τῶν φρουρίων καὶ τῶν ἐκείνῃ ξυμμάχων πλῆθος προδιδομένην κατέλαβεν. καὶ παραχρῆμα ἐπιβοηθησάντων Χαλκιδέων καὶ Βοττιαίων ἐξεκρούσθη τε καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

8 Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων, οἱ Σπαρτιᾶται αὐτοὶ μὲν καὶ οἱ

PYLOS. The Spartans prepare to reduce Pylos. They occupy the island of Sphacteria at the entrance of the harbour.

ἐγγύτατα τῶν περιοίκων εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγνετο ἡ ἔφοδος, ἄρτι
2 ἀφιγμένων ἀφ' ἑτέρας στρατιᾶς. περιήγγελλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν τὰς ἑξήκοντα ἔπεμψαν, αἳ ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμὸν καὶ λαθοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς ἀφικνοῦνται ἐπὶ Πύλον· παρῆν δὲ ἤδη καὶ ὁ πεζὸς στρατός.
3 Δημοσθένης δὲ προσπλεόντων ἔτι τῶν Πελοποννησίων ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ Ἀθηναίοις παρεῖναι ὡς τοῦ χωρίου κινδυνεύοντος.
4 καὶ αἱ μὲν νῆες κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλμένα ὑπὸ Δημοσθένους· οἱ δὲ Λακεδαιμόνιοι παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες κατά τε γῆν καὶ κατὰ θάλασσαν, ἐλπίζοντες ῥᾳδίως αἱρήσειν οἰκοδόμημα διὰ ταχέων εἰργασμένον καὶ
5 ἀνθρώπων ὀλίγων ἐνόντων. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν ἐν νῷ εἶχον, ἢν ἄρα μὴ πρότερον ἕλωσι, καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ᾖ τοῖς
6 Ἀθηναίοις ἐφορμίσασθαι ἐς αὐτόν. ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη τόν τε λιμένα, παρατείνουσα καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποιεῖ καὶ τοὺς ἔσπλους στενούς, τῇ μὲν δυοῖν νεοῖν διάπλουν κατὰ τὸ τείχισμα τῶν Ἀθηναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν ἄλλην ἤπειρον ὀκτὼ ἢ ἐννέα· ὑλώδης τε καὶ ἀτριβὴς πᾶσα ὑπ' ἐρημίας ἦν καὶ

μέγεθος περὶ πεντεκαίδεκα σταδίους μάλιστα.
7 τοὺς μὲν οὖν ἔσπλους ταῖς ναυσὶν ἀντιπρώροις
βύζην κλῄσειν ἔμελλον· τὴν δὲ νῆσον ταύτην φο-
βούμενοι, μὴ ἐξ αὐτῆς τὸν πόλεμον σφίσι ποιῶν-
ται, ὁπλίτας διεβίβασαν ἐς αὐτὴν καὶ παρὰ τὴν
8 ἤπειρον ἄλλους ἔταξαν. οὕτω γὰρ τοῖς Ἀθηναίοις
τήν τε νῆσον πολεμίαν ἔσεσθαι τήν τε ἤπειρον,
ἀπόβασιν οὐκ ἔχουσαν· τὰ γὰρ αὐτῆς τῆς Πύλου
ἔξω τοῦ ἔσπλου πρὸς τὸ πέλαγος ἀλίμενα ὄντα
οὐχ ἕξειν ὅθεν ὁρμώμενοι ὠφελήσουσι τοὺς αὑτῶν,
σφεῖς δὲ ἄνευ τε ναυμαχίας καὶ κινδύνου ἐκπο-
λιορκήσειν τὸ χωρίον κατὰ τὸ εἰκός, σίτου τε οὐκ
ἐνόντος καὶ δι' ὀλίγης παρασκευῆς [1] κατειλημμένον.
9 ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν
νῆσον τοὺς ὁπλίτας, ἀποκληρώσαντες ἀπὸ πάντων
τῶν λόχων. καὶ διέβησαν μὲν καὶ ἄλλοι πρότερον
κατὰ διαδοχήν, οἱ δὲ τελευταῖοι καὶ ἐγκαταληφθέν-
τες εἴκοσι καὶ τετρακόσιοι ἦσαν καὶ Εἵλωτες οἱ
περὶ αὐτούς· ἦρχε δ' αὐτῶν Ἐπιτάδας ὁ Μολόβρου.

9 Δημοσθένης δέ, ὁρῶν τοὺς Λακεδαιμονίους μέλ-
λοντας προσβάλλειν ναυσί τε ἅμα καὶ πεζῷ, παρεσκευάζετο καὶ αὐτός, καὶ τὰς τριήρεις αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεισῶν ἀνασπάσας ὑπὸ τὸ τείχισμα προσεσταύρωσεν, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίσι τε φαύλαις καὶ οἰσυΐναις ταῖς πολλαῖς· οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ λῃστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον, οἳ ἔτυχον παραγενόμενοι. ὁπλῖταί τε τῶν Μεσσηνίων τούτων ὡς

Demosthenes prepares to repel the attack.

[1] κατειλημμένου

τεσσαράκοντα ἐγένοντο, οἷς ἐχρῆτο μετὰ τῶν ἄλ-
2 λων. τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων καὶ
ὡπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα καὶ
ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἤπειρον ἔταξε, προει-
πὼν ἀμύνασθαι τὸν πεζόν, ἢν προσβάλλῃ· αὐτὸς
δὲ ἀπολεξάμενος ἐκ πάντων ἑξήκοντα ὁπλίτας καὶ
τοξότας ὀλίγους ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν
θάλασσαν, ᾗ μάλιστα ἐκείνους προσεδέχετο πει-
ράσειν ἀποβαίνειν, ἐς χωρία μὲν χαλεπὰ καὶ
πετρώδη πρὸς τὸ πέλαγος τετραμμένα, σφίσι δὲ
τοῦ τείχους ταύτῃ ἀσθενεστάτου ὄντος [1]ἐπισπά-
σασθαι αὐτοὺς ἡγεῖτο προθυμήσεσθαι· οὔτε γὰρ
αὐτοὶ ἐλπίζοντές ποτε ναυσὶ κρατηθήσεσθαι οὐκ
ἰσχυρὸν ἐτείχιζον, ἐκείνοις τε βιαζομένοις τὴν
3 ἀπόβασιν ἁλώσιμον τὸ χωρίον γίγνεσθαι. κατὰ
τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν χωρήσας
ἔταξε τοὺς ὁπλίτας ὡς εἴρξων, ἢν δύνηται, καὶ
παρεκελεύσατο τοιάδε.

10 Ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου,
μηδεὶς ὑμῶν ἐν τῇ τοιᾷδε ἀνάγκῃ ξυνετὸς
βουλέσθω δοκεῖν εἶναι, ἐκλογιζόμενος
ἅπαν τὸ περιεστὸς ἡμᾶς δεινόν, μᾶλλον [2]ἢ ἀπερι-
σκέπτως εὔελπις ὁμόσε χωρῆσαι τοῖς ἐναντίοις καὶ
ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἀνάγκην
ἀφῖκται ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα
2 κινδύνου τοῦ ταχίστου προσδεῖται. ἐγὼ δὲ καὶ τὰ
πλείω ὁρῶ πρὸς ἡμῶν ὄντα, ἢν ἐθέλωμέν τε μεῖναι
καὶ μὴ τῷ πλήθει αὐτῶν καταπλαγέντες τὰ ὑπάρ-
3 χοντα ἡμῖν κρείσσω καταπροδοῦναι. τοῦ τε γὰρ
χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω, ὃ μενόν-

Speech of Demosthenes to his men.

[1] ? ἐπισπάσεσθαι [2] δὲ

των ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ καίπερ χαλεπὸν ὂν εὔπορον ἔσται μηδενὸς κωλύοντος, καὶ τὸν πολέμιον δεινότερον ἕξομεν μὴ ῥᾳδίως αὐτῷ πάλιν οὔσης τῆς ἀναχωρήσεως, ἢν καὶ ὑφ' ἡμῶν βιάζηται· ἐπὶ γὰρ ταῖς ναυσὶ ῥᾷστοί εἰσιν ἀμύνεσθαι, ἀποβάντες δὲ ἐν τῷ ἴσῳ ἤδη. τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι· κατ' ὀλίγον γὰρ μαχεῖται, καίπερ πολὺ ὄν, ἀπορίᾳ τῆς προσορμίσεως, καὶ οὐκ ἐν γῇ στρατός ἐστιν ἐκ τοῦ ὁμοίου μείζων, ἀλλ' ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια

4 δεῖ ἐν τῇ θαλάσσῃ ξυμβῆναι. ὥστε τὰς τούτων ἀπορίας ἀντιπάλους ἡγοῦμαι τῷ ἡμετέρῳ πλήθει. καὶ ἅμα ἀξιῶ ὑμᾶς, Ἀθηναίους ὄντας καὶ ἐπισταμένους ἐμπειρίᾳ τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβασιν, ὅτι εἴ τις ὑπομένοι καὶ μὴ φόβῳ ῥοθίου καὶ νεῶν δεινότητος κατάπλου ὑποχωροίη, οὐκ ἄν ποτε βιάζοιτο, καὶ αὐτοὺς νῦν μεῖναί τε καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥαχίαν σῴζειν ὑμᾶς τε αὐτοὺς καὶ τὸ χωρίον.

11 Τοσαῦτα τοῦ Δημοσθένους παρακελευσαμένου.

The Lacedaemonians attack Pylos by land and sea.

οἱ Ἀθηναῖοι ἐθάρσησάν τε μᾶλλον καὶ ἐπικαταβάντες ἐτάξαντο παρ' αὐτὴν τὴν

2 θάλασσαν. οἱ δὲ Λακεδαιμόνιοι ἄραντες τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα, οὔσαις τεσσαράκοντα καὶ τρισίν· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρασυμηλίδας ὁ Κρατησικλέους, Σπαρτιάτης· προσέ-

3 βαλλε δὲ ᾗπερ ὁ Δημοσθένης προσεδέχετο. καὶ οἱ μὲν Ἀθηναῖοι ἀμφοτέρωθεν, ἔκ τε γῆς καὶ ἐκ θαλάσσης, ἠμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διε-

λόμενοι, διότι οὐκ ἦν πλείοσι προσσχεῖν, καὶ
ἀναπαύοντες ἐν τῷ μέρει, τοὺς ἐπίπλους ἐποιοῦντο,
προθυμίᾳ τε πάσῃ χρώμενοι καὶ παρακελευσμῷ,
εἴ πως ὠσάμενοι ἕλοιεν τὸ τείχισμα. πάντων δὲ
4 φανερώτατος Βρασίδας ἐγένετο. τριηραρχῶν γὰρ
καὶ ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρ-
χους καὶ κυβερνήτας, εἴ πῃ καὶ δοκοίη δυνατὸν
εἶναι σχεῖν, ἀποκνοῦντας καὶ φυλασσομένους τῶν
νεῶν μὴ ξυντρίψωσιν, ἐβόα λέγων ὡς οὐκ εἰκὸς
εἴη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ
περιϊδεῖν τεῖχος πεποιημένους, ἀλλὰ τάς τε σφε-
τέρας ναῦς βιαζομένους τὴν ἀπόβασιν καταγνύναι
ἐκέλευεν καὶ τοὺς ξυμμάχους μὴ ἀποκνῆσαι ἀντὶ
μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις
ἐν τῷ παρόντι ἐπιδοῦναι, ὀκείλαντας δὲ καὶ παντὶ
τρόπῳ ἀποβάντας τῶν τε ἀνδρῶν καὶ τοῦ χωρίου
12 κρατῆσαι. καὶ ὁ μὲν τούς τε ἄλλους τοιαῦτα
ἐπέσπερχε, καὶ τὸν ἑαυτοῦ κυβερνήτην
ἀναγκάσας ὀκεῖλαι τὴν ναῦν ἐχώρει ἐπὶ
τὴν ἀποβάθραν· καὶ πειρώμενος ἀποβαίνειν ἀνε-
κόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ
ἐλειποψύχησέ τε καὶ πεσόντος αὐτοῦ ἐς τὴν πα-
ρεξειρεσίαν ἡ ἀσπὶς περιερρύη ἐς τὴν θάλασσαν,
καί, ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν, οἱ Ἀθηναῖοι
ἀνελόμενοι ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο,
2 ὃ ἔστησαν τῆς προσβολῆς ταύτης. οἱ δ' ἄλλοι
προὐθυμοῦντο μέν, ἀδύνατοι δ' ἦσαν ἀποβῆναι τῶν
τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόν-
3 των καὶ οὐδὲν ὑποχωρούντων. ἐς τοῦτό τε πε-
ριέστη ἡ τύχη, ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ

The Lacedæmonians are repulsed.

ταύτης Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν πολεμίαν οὖσαν ἐπ' Ἀθηναίους ἀποβαίνειν· ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε τοῖς μὲν ἠπειρώταις μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλεῖστον προέχειν.

The Athenian fleet returns to Pylos, and prepares to attack the enemy.

13 Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τι προσβολὰς ποιησάμενοι ἐπέπαυντο· καὶ τῇ τρίτῃ ἐπὶ ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν τινὰς ἐς Ἀσίνην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ μάλιστα οὔσης ἑλεῖν
2 μηχαναῖς. ἐν τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆες τῶν Ἀθηναίων παραγίγνονται πεντήκοντα· προσεβοήθησαν γὰρ τῶν τε φρουρίδων τινὲς αὐτοῖς τῶν
3 ἐκ Ναυπάκτου καὶ Χῖαι τέσσαρες. ὡς δὲ εἶδον τήν τε ἤπειρον ὁπλιτῶν περίπλεων τήν τε νῆσον, ἔν τε τῷ λιμένι οὔσας τὰς ναῦς καὶ οὐκ ἐκπλεούσας, ἀπορήσαντες ὅπῃ καθορμίσωνται, τότε μὲν ἐς Πρώτην τὴν νῆσον, ἣ οὐ πολὺ ἀπέχει, ἐρῆμος οὖσα, ἔπλευσαν καὶ ηὐλίσαντο, τῇ δ' ὑστεραίᾳ παρασκευασάμενοι ὡς ἐπὶ ναυμαχίαν ἀνήγοντο, ἢν μὲν ἀντεκπλεῖν ἐθέλωσι σφίσιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή,
4 ὡς αὐτοὶ ἐπεσπλευσούμενοι. καὶ οἱ μὲν οὔτε ἀντανήγοντο οὔτε ἃ διενοήθησαν, φράξαι τοὺς ἔσπλους, ἔτυχον ποιήσαντες, ἡσυχάζοντες δ' ἐν τῇ γῇ τάς τε ναῦς ἐπλήρουν καὶ παρεσκευάζοντο, ἢν ἐσπλέῃ τις, ὡς ἐν τῷ λιμένι ὄντι οὐ σμικρῷ ναυμαχήσοντες.
14 οἱ δ' Ἀθηναῖοι γνόντες καθ' ἑκάτερον τὸν

The Lacedæmonians are defeated, and their force in Sphacteria blockaded.

ἔσπλουν ὥρμησαν ἐπ᾽ αὐτούς, καὶ τὰς μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν καὶ ἀντιπρώρους προσπεσόντες ἐς φυγὴν κατέστησαν καὶ ἐπιδιώκοντες ὡς διὰ βραχέος ἔτρωσαν μὲν πολλάς, πέντε δ᾽ ἔλαβον
2 καὶ μίαν τούτων αὐτοῖς ἀνδράσιν. ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον. αἱ δὲ καὶ πληρούμεναι ἔτι πρὶν ἀνάγεσθαι ἐκόπτοντο· καί τινας καὶ ἀναδούμενοι κενὰς εἷλκον τῶν ἀνδρῶν ἐς φυγὴν ὡρμημένων. ἃ ὁρῶντες οἱ Λακεδαιμόνιοι καὶ περιαλγοῦντες τῷ πάθει, ὅτι περ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ, παρεβοήθουν, καὶ ἐπεσβαίνοντες ἐς τὴν θάλασσαν ξὺν τοῖς ὅπλοις ἀνθεῖλκον ἐπιλαμβανόμενοι τῶν νεῶν· καὶ ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἕκαστος, ᾧ μή τινι καὶ
3 αὐτὸς ἔργῳ παρῆν. ἐγένετό τε ὁ θόρυβος μέγας καὶ ἀντηλλαγμένος τοῦ ἑκατέρων τρόπου περὶ τὰς ναῦς· οἵ τε γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκπλήξεως ὡς εἰπεῖν ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν, οἵ τε Ἀθηναῖοι κρατοῦντες καὶ βουλόμενοι τῇ παρούσῃ τύχῃ ὡς ἐπὶ πλεῖστον ἐπεξελθεῖν
4 ἀπὸ νεῶν ἐπεζομάχουν. πολύν τε πόνον παρασχόντες ἀλλήλοις καὶ τραυματίσαντες διεκρίθησαν, καὶ οἱ Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν
5 τὸ πρῶτον ληφθεισῶν διέσωσαν. καταστάντες δὲ ἑκάτεροι ἐς τὸ στρατόπεδον οἱ μὲν τροπαῖόν τε ἔστησαν καὶ νεκροὺς ἀπέδοσαν καὶ ναυαγίων ἐκράτησαν, καὶ τὴν νῆσον εὐθὺς περιέπλεον καὶ ἐν φυλακῇ εἶχον ὡς τῶν ἀνδρῶν ἀπειλημμένων· οἱ δ᾽ ἐν τῇ ἠπείρῳ Πελοποννήσιοι καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες ἔμενον κατὰ χώραν ἐπὶ τῇ Πύλῳ.

The Lacedæmonians determine to send envoys to Athens.

15 Ἐς δὲ τὴν Σπάρτην ὡς ἠγγέλθη τὰ γεγενημένα
περὶ Πύλον, ἔδοξεν αὐτοῖς ὡς ἐπὶ ξυμ-
φορᾷ μεγάλῃ τὰ τέλη καταβάντας ἐς τὸ
στρατόπεδον βουλεύειν παραχρῆμα ὁρῶν-
2 τας ὅ τι ἂν δοκῇ. καὶ ὡς εἶδον ἀδύνατον ὂν τιμω-
ρεῖν τοῖς ἀνδράσι καὶ κινδυνεύειν οὐκ ἐβούλοντο
ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπὸ πλήθους
βιασθέντας κρατηθῆναι, ἔδοξεν αὐτοῖς πρὸς τοὺς
στρατηγοὺς τῶν Ἀθηναίων, ἢν ἐθέλωσι, σπονδὰς
ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι ἐς τὰς
Ἀθήνας πρέσβεις περὶ ξυμβάσεως καὶ τοὺς ἄνδρας
16 ὡς τάχιστα πειρᾶσθαι κομίσασθαι. δεξαμένων
δὲ τῶν στρατηγῶν τὸν λόγον ἐγίγνοντο
σπονδαὶ τοιαίδε· Λακεδαιμονίους μὲν τὰς
ναῦς ἐν αἷς ἐναυμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ
πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι κομίσαντας
ἐς Πύλον Ἀθηναίοις, καὶ ὅπλα μὴ ἐπιφέρειν τῷ
τειχίσματι μήτε κατὰ γῆν μήτε κατὰ θάλασσαν
Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σῖτον ἐᾶν
τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους ἐκπέμπειν τακ-
τὸν καὶ μεμαγμένον, δύο χοίνικας ἑκάστῳ Ἀττικὰς
ἀλφίτων καὶ δύο κοτύλας οἴνου καὶ κρέας, θερά-
ποντι δὲ τούτων ἡμίσεα· ταῦτα δὲ ὁρώντων τῶν
Ἀθηναίων ἐσπέμπειν καὶ πλοῖον μηδὲν ἐσπλεῖν
λάθρᾳ· φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους
μηδὲν ἧσσον, ὅσα μὴ ἀποβαίνοντας, καὶ ὅπλα μὴ
ἐπιφέρειν τῷ Πελοποννησίων στρατῷ μήτε κατὰ
2 γῆν μήτε κατὰ θάλασσαν. ὅ τι δ' ἂν τούτων
παραβαίνωσιν ἑκάτεροι καὶ ὁτιοῦν, τότε λελύσθαι
τὰς σπονδάς. ἐσπεῖσθαι δὲ αὐτὰς μέχρι οὗ ἐπαν-

An armistice is concluded at Pylos.

ἔλθωσιν οἱ ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων πρέσ-
βεις· ἀποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους
καὶ πάλιν κομίσαι. ἐλθόντων δὲ τάς τε σπονδὰς
λελύσθαι ταύτας καὶ τὰς ναῦς ἀποδοῦναι Ἀθη-
3 ναίους ὁμοίας οἵασπερ ἂν παραλάβωσιν. αἱ μὲν
σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδό-
θησαν οὖσαι περὶ ἑξήκοντα, καὶ οἱ πρέσβεις ἀπε-
στάλησαν. ἀφικόμενοι δὲ ἐς τὰς Ἀθήνας ἔλεξαν
τοιάδε.

17 Ἔπεμψαν ἡμᾶς Λακεδαιμόνιοι, ὦ Ἀθηναῖοι,
περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας
ὅ τι ἂν ὑμῖν τε ὠφέλιμον ὂν τὸ αὐτὸ πεί-
θωμεν, καὶ ἡμῖν ἐς τὴν ξυμφορὰν ὡς ἐκ
τῶν παρόντων κόσμον μάλιστα μέλλῃ

Speech of the Spartan envoys at Athens. This is a fit time for negotiations.

2 οἴσειν. τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ
εἰωθὸς μηκυνοῦμεν, ἀλλ' ἐπιχώριον ὂν ἡμῖν, οὗ
μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι, πλείοσι
δὲ ἐν ᾧ ἂν καιρὸς ᾖ διδάσκοντάς τι τῶν προὔργου
3 λόγοις τὸ δέον πράσσειν. λάβετε δὲ αὐτοὺς μὴ
πολεμίως μηδ' ὡς ἀξύνετοι διδασκόμενοι, ὑπόμνη-
σιν δὲ τοῦ καλῶς βουλεύσασθαι πρὸς εἰδότας ἡγη-
4 σάμενοι. ὑμῖν γὰρ εὐτυχίαν τὴν παροῦσαν ἔξεστι
καλῶς θέσθαι, ἔχουσι μὲν ὧν κρατεῖτε, προσλα-
βοῦσι δὲ τιμὴν καὶ δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ
ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων·
ἀεὶ γὰρ τοῦ πλέονος ἐλπίδι ὀρέγονται διὰ τὸ καὶ
5 τὰ παρόντα ἀδοκήτως εὐτυχῆσαι. οἷς δὲ πλεῖσται
μεταβολαὶ ἐπ' ἀμφότερα ξυμβεβήκασιν, δίκαιοί
εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπραγίαις· ὃ τῇ
τε ὑμετέρᾳ πόλει δι' ἐμπειρίαν καὶ ἡμῖν μάλιστ'

18 ἂν ἐκ τοῦ εἰκότος προσείη. γνῶτε δὲ καὶ ἐς τὰς
ἡμετέρας νῦν ξυμφορὰς ἀπιδόντες, οἵτινες
ἀξίωμα μέγιστον τῶν Ἑλλήνων ἔχοντες
ἥκομεν παρ' ὑμᾶς, πρότερον αὐτοὶ κυριώ-
τεροι νομίζοντες εἶναι δοῦναι ἐφ' ἃ νῦν
2 ἀφιγμένοι ὑμᾶς αἰτούμεθα. καίτοι οὔτε
δυνάμεως ἐνδείᾳ ἐπάθομεν αὐτὸ οὔτε μεί-
ζονος προσγενομένης ὑβρίσαντες, ἀπὸ δὲ τῶν ἀεὶ
ὑπαρχόντων γνώμῃ σφαλέντες, ἐν ᾧ πᾶσι τὸ αὐτὸ
3 ὁμοίως ὑπάρχει. ὥστε οὐκ εἰκὸς ὑμᾶς, διὰ τὴν
παροῦσαν νῦν ῥώμην πόλεώς τε καὶ τῶν προσγε-
γενημένων, καὶ τὸ τῆς τύχης οἴεσθαι ἀεὶ μεθ'
4 ὑμῶν ἔσεσθαι. σωφρόνων δὲ ἀνδρῶν οἵτινες τἀγαθὰ
ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο—καὶ ταῖς ξυμφοραῖς
οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο—τόν τε
πόλεμον νομίσωσι μὴ καθ' ὅσον ἄν τις αὐτοῦ μέρος
βούληται μεταχειρίζειν, τούτῳ ξυνεῖναι, ἀλλ' ὡς
ἂν αἱ τύχαι αὐτῶν ἡγήσωνται. καὶ ἐλάχιστ' ἂν
οἱ τοιοῦτοι πταίοντες, διὰ τὸ μὴ τῷ ὀρθουμένῳ
αὐτοῦ πιστεύοντες ἐπαίρεσθαι, ἐν τῷ εὐτυχεῖν ἂν
5 μάλιστα καταλύοιντο. ὃ νῦν ὑμῖν, ὦ Ἀθηναῖοι,
καλῶς ἔχει πρὸς ἡμᾶς πρᾶξαι, καὶ μή ποτε ὕστερον,
ἢν ἄρα μὴ πειθόμενοι σφαλῆτε, ἃ πολλὰ ἐνδέχεται,
νομισθῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα κρα-
τῆσαι, ἐξὸν ἀκίνδυνον δόκησιν ἰσχύος καὶ ξυνέσεως
19 ἐς τὸ ἔπειτα καταλιπεῖν. Λακεδαιμόνιοι δὲ ὑμᾶς
προκαλοῦνται ἐς σπονδὰς καὶ διάλυσιν
πολέμου, διδόντες μὲν εἰρήνην καὶ ξυμ-
μαχίαν καὶ ἄλλην φιλίαν πολλὴν καὶ
οἰκειότητα ἐς ἀλλήλους ὑπάρχειν, ἀνται-

The Athenians cannot presume that fortune will always favour them. It will be wise to secure their present success.

By restoring the captives the Athenians will gain the lasting friendship of Sparta.

τοῦντες δὲ τοὺς ἐκ τῆς νήσου ἄνδρας, καὶ ἄμεινον
ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε
βίᾳ διαφύγοιεν παρατυχούσης τινὸς σωτηρίας εἴτε
2 καὶ ἐκπολιορκηθέντες μᾶλλον ἂν χειρωθεῖεν. νομί-
ζομέν τε τὰς μεγάλας ἔχθρας μάλιστ᾽ ἂν διαλύ-
εσθαι βεβαίως, οὐκ ἢν ἀνταμυνόμενός τις καὶ ἐπι-
κρατήσας τὰ πλέω τοῦ πολέμου κατ᾽ ἀνάγκην
ὅρκοις ἐγκαταλαμβάνων μὴ ἀπὸ τοῦ ἴσου ξυμβῇ,
ἀλλ᾽ ἢν παρὸν τὸ αὐτὸ δρᾶσαι πρὸς τὸ ἐπιεικὲς
καὶ ἀρετῇ [1]αὐτὸν νικήσας παρὰ ἃ προσεδέχετο
3 μετρίως ξυναλλαγῇ. ὀφείλων γὰρ ἤδη ὁ ἐναντίος
μὴ ἀνταμύνεσθαι ὡς βιασθείς, ἀλλ᾽ ἀνταποδοῦναι
ἀρετήν, ἑτοιμότερός ἐστιν αἰσχύνῃ ἐμμένειν οἷς
4 ξυνέθετο. καὶ μᾶλλον πρὸς τοὺς μειζόνως ἐχθροὺς
τοῦτο δρῶσιν οἱ ἄνθρωποι ἢ πρὸς τοὺς τὰ μέτρια
διενεχθέντας· πεφύκασί τε τοῖς μὲν ἑκουσίως ἐν-
δοῦσιν ἀνθησσᾶσθαι μεθ᾽ ἡδονῆς, πρὸς δὲ τὰ ὑπερ-
20 αυχοῦντα καὶ παρὰ γνώμην διακινδυνεύειν. ἡμῖν
δὲ καλῶς, εἴπερ ποτέ, ἔχει ἀμφοτέροις ἡ
ξυναλλαγή, πρίν τι ἀνήκεστον διὰ μέσου
γενόμενον ἡμᾶς καταλαβεῖν, ἐν ᾧ ἀνάγκη
ἀΐδιον ὑμῖν ἔχθραν πρὸς τῇ κοινῇ καὶ
ἰδίαν ἔχειν, ὑμᾶς δὲ στερηθῆναι ὧν νῦν

Tranquillity will thus be restored to Greece; and Athens and Sparta will be held in honour.

2 προκαλούμεθα. ἔτι δ᾽ ὄντων ἀκρίτων, καὶ ὑμῖν
μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγνομένης
ἡμῖν δὲ πρὸ αἰσχροῦ τινος ξυμφορᾶς μετρίως κατα-
τιθεμένης, διαλλαγῶμεν, καὶ αὐτοί τε ἀντὶ πολέμου
εἰρήνην ἑλώμεθα καὶ τοῖς ἄλλοις Ἕλλησιν ἀνά-
3 παυσιν κακῶν ποιήσωμεν· οἳ καὶ ἐν τούτῳ ὑμᾶς
αἰτιωτέρους ἡγήσονται. πολεμοῦνται μὲν γὰρ

[1] αὐτὸ

ἀσαφῶς ὁποτέρων ἀρξάντων· καταλύσεως δὲ γενομένης, ἧς νῦν ὑμεῖς τὸ πλέον κύριοί ἐστε, τὴν
4 χάριν ὑμῖν προσθήσουσιν. ἤν τε γνῶτε, Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι βεβαίως, αὐτῶν τε προκαλεσαμένων, χαρισαμένοις τε μᾶλλον ἢ βιασαμένοις. καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ σκοπεῖτε ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν ταὐτὰ λεγόντων τό γε ἄλλο Ἑλληνικὸν ἴστε ὅτι ὑποδεέστερον ὂν τὰ μέγιστα τιμήσει.

21 Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναντιουμένων κωλύεσθαι, διδομένης δὲ εἰρήνης ἀσμένως

Terms required by the Athenians.

2 δέξεσθαί τε καὶ τοὺς ἄνδρας ἀποδώσειν. οἱ δὲ τὰς μὲν σπονδάς, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη σφίσιν ἐνόμιζον ἑτοίμους εἶναι ὁπόταν βούλωνται ποιεῖσθαι πρὸς αὐτούς, τοῦ δὲ πλέονος ὠρέγοντο.
3 μάλιστα δὲ αὐτοὺς ἐνῆγε Κλέων ὁ Κλεαινέτου, ἀνὴρ δημαγωγὸς κατ᾽ ἐκεῖνον τὸν χρόνον ὢν καὶ τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ἀποκρίνασθαι, ὡς χρὴ τὰ μὲν ὅπλα καὶ σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας πρῶτον κομισθῆναι Ἀθήναζε, ἐλθόντων δέ, ἀποδόντας Λακεδαιμονίους Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν, ἃ οὐ πολέμῳ ἔλαβον ἀλλ᾽ ἀπὸ τῆς προτέρας ξυμβάσεως, Ἀθηναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ τότε δεομένων τι μᾶλλον σπονδῶν, κομίσασθαι τοὺς ἄνδρας καὶ σπονδὰς ποιήσασθαι ὁπόσον ἂν
22 δοκῇ χρόνον ἀμφοτέροις. οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέ-

λευον ἑλέσθαι, οἵτινες λέγοντες καὶ ἀκούοντες περὶ
ἑκάστου ξυμβήσονται κατὰ ἡσυχίαν ὅ τι
2 ἂν πείθωσιν ἀλλήλους. Κλέων δὲ ἐν-
ταῦθα δὴ πολὺς ἐνέκειτο, λέγων γιγνώ-
σκειν μὲν καὶ πρότερον οὐδὲν ἐν νῷ ἔχον-
τας δίκαιον αὐτούς, σαφὲς δ' εἶναι καὶ νῦν, οἵτινες
τῷ μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ
ἀνδράσι ξύνεδροι βούλονται γίγνεσθαι· ἀλλὰ εἴ
τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν ἅπασιν.
3 ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἷόν τε ὂν
ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει
αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμάχους διαβλη-
θῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθη-
ναίους ἐπὶ μετρίοις ποιήσοντας ἃ προὐκαλοῦντο,
3 ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν ἄπρακτοι. ἀφικο-
μένων δὲ αὐτῶν διελύοντο εὐθὺς αἱ σπον-
δαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακε-
δαιμόνιοι ἀπῄτουν, καθάπερ ξυνέκειτο·
οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες ἐπι-
δρομήν τε τῷ τειχίσματι παράσπονδον καὶ ἄλλα
οὐκ ἀξιόλογα δοκοῦντα εἶναι οὐκ ἀπεδίδοσαν, ἰσ-
χυριζόμενοι ὅτι δὴ εἴρητο, ἐὰν καὶ ὁτιοῦν παρα-
βαθῇ, λελύσθαι τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι
ἀντέλεγόν τε καὶ ἀδίκημα ἐπικαλέσαντες τὸ τῶν
2 νεῶν ἀπελθόντες ἐς πόλεμον καθίσταντο καὶ τὰ
περὶ Πύλον ὑπ' ἀμφοτέρων κατα κράτος ἐπολε-
μεῖτο, Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαιν ἀεὶ τὴν
νῆσον περιπλέοντες τῆς ἡμέρας—τῆς δὲ νυκτὸς
καὶ ἅπασαι περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος,
ὁπότε ἄνεμος εἴη· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς

The Lacedaemonian envoys return without effecting anything.

Pylos. The Athenians detain the Lacedaemonian ships and blockade Sphacteria.

εἴκοσι νῆες ἀφίκοντο ἐς τὴν φυλακήν, ὥστε αἱ πᾶσαι ἑβδομήκοντα ἐγένοντο—Πελοποννήσιοι δὲ ἐν τῇ ἠπείρῳ στρατοπεδευόμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν εἴ τις παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.

SICILY. The attack on Rhegium is renewed.

24 Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρὸς ταῖς ἐν Μεσσήνῃ φρουρούσαις ναυσὶ τὸ ἄλλο ναυτικὸν ὃ παρεσκευάζοντο προσκομίσαντες, τὸν πόλεμον ἐποιοῦντο ἐκ τῆς Μεσσήνης. καὶ μάλιστα ἐνῆγον οἱ Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ
3 ἐσεβεβλήκεσαν πανδημεὶ ἐς τὴν γῆν αὐτῶν. καὶ ναυμαχίας ἀποπειρᾶσθαι ἐβούλοντο, ὁρῶντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας ναῦς, ταῖς δὲ πλείοσι καὶ μελλούσαις ἥξειν πυνθανόμενοι τὴν
4 νῆσον πολιορκεῖσθαι. εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἤλπιζον πεζῇ τε καὶ ναυσὶν ἐφορμοῦντες ῥᾳδίως χειρώσασθαι καὶ ἤδη σφῶν ἰσχυρὰ τὰ πράγματα γίγνεσθαι· ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου ἀκρωτηρίου τῆς Ἰταλίας τῆς τε Μεσσήνης τῆς Σικελίας, τοῖς Ἀθηναίοις τε οὐκ ἂν
5 εἶναι ἐφορμεῖν καὶ τοῦ πορθμοῦ κρατεῖν. ἔστι δὲ ὁ πορθμὸς ἡ μεταξὺ Ῥηγίου θάλασσα καὶ Μεσσήνης ᾗπερ βραχύτατον Σικελία τῆς ἠπείρου ἀπέχει, καὶ ἔστιν ἡ Χάρυβδις κληθεῖσα τοῦτο, ᾗ Ὀδυσσεὺς λέγεται διαπλεῦσαι· διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελαγῶν, τοῦ τε Τυρσηνικοῦ καὶ τοῦ Σικελικοῦ, ἐσπίπτουσα ἡ θάλασσα ἐς αὐτὸ καὶ ῥοώδης οὖσα εἰκότως χαλεπὴ ἐνομίσθη.

Action in the straits of Messene.

25 ἐν τούτῳ οὖν τῷ μεταξὺ οἱ Συρακόσιοι καὶ

οἱ ξύμμαχοι ναυσὶν ὀλίγῳ πλείοσιν ἢ τριάκοντα
ἠναγκάσθησαν ὀψὲ τῆς ἡμέρας ναυμαχῆσαι περὶ
πλοίου διαπλέοντος, ἀντεπαναγόμενοι πρός τε Ἀθη-
2 ναίων ναῦς ἑκκαίδεκα καὶ Ῥηγίνας ὀκτώ. καὶ
νικηθέντες ὑπὸ τῶν Ἀθηναίων διὰ τάχους ἀπέ-
πλευσαν ὡς ἕκαστοι ἔτυχον ἐς τὰ οἰκεῖα στρατό-
πεδα, τό τε ἐν τῇ Μεσσήνῃ καὶ ἐν τῷ Ῥηγίῳ, μίαν
ναῦν ἀπολέσαντες· καὶ νὺξ ἐπεγένετο τῷ ἔργῳ.
3 Μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον ἐκ τῆς
Ῥηγίνων, ἐπὶ δὲ τὴν Πελωρίδα τῆς Μεσσήνης
συλλεγεῖσαι αἱ τῶν Συρακοσίων καὶ ξυμμάχων
4 νῆες ὥρμουν καὶ ὁ πεζὸς αὐτοῖς παρῆν. προσ-
πλεύσαντες δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι ὁρῶντες
τὰς ναῦς κενὰς ἐνέβαλον καὶ χειρὶ σιδηρᾷ ἐπι-
βληθείσῃ μίαν ναῦν [1] αὐτοὶ ἀπώλεσαν τῶν ἀνδρῶν
5 ἀποκολυμβησάντων. καὶ μετὰ τοῦτο τῶν Συρα-
κοσίων ἐσβάντων ἐς τὰς ναῦς καὶ παραπλεόντων
ἀπὸ κάλω ἐς τὴν Μεσσήνην, αὖθις προσβαλόντες
οἱ Ἀθηναῖοι ἀποσιμωσάντων ἐκείνων καὶ προεμ-
6 βαλόντων ἑτέραν ναῦν [2] ἀπολλύουσιν. καὶ ἐν τῷ
παράπλῳ καὶ τῇ ναυμαχίᾳ τοιουτοτρόπῳ γενομένῃ
οὐκ ἔλασσον ἔχοντες οἱ Συρακόσιοι παρεκομίσθη-
7 σαν ἐς τὸν ἐν τῇ Μεσσήνῃ λιμένα.
Καὶ οἱ μὲν Ἀθηναῖοι, Καμαρίνης ἀγ-
γελθείσης προδίδοσθαι Συρακοσίοις ὑπ'
Ἀρχίου καὶ τῶν μετ' αὐτοῦ, ἔπλευσαν
ἐκεῖσε, Μεσσήνιοι δ' ἐν τούτῳ πανδημεὶ κατὰ γῆν
καὶ ταῖς ναυσὶν ἅμα ἐστράτευσαν ἐπὶ Νάξον τὴν
8 Χαλκιδικὴν ὅμορον οὖσαν. καὶ τῇ πρώτῃ ἡμέρᾳ
τειχήρεις ποιήσαντες τοὺς Ναξίους ἐδῄουν τὴν γῆν,

Attempts upon Naxos and Messene respectively.

[1] αὐτοῖς [2] ? ἀπολλύασιν (viii. 10, 3: cf. vii. 51, 2)

τῇ δ' ὑστεραίᾳ ταῖς μὲν ναυσὶ περιπλεύσαντες κατὰ
τὸν Ἀκεσίνην ποταμὸν τὴν γῆν ἐδῄουν, τῷ δὲ πεζῷ
9 πρὸς τὴν πόλιν ἐσέβαλλον. ἐν τούτῳ δὲ οἱ Σι-
κελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον βοη-
θοῦντες ἐπὶ τοὺς Μεσσηνίους. καὶ οἱ Νάξιοι ὡς
εἶδον, θαρσήσαντες καὶ παρακελευόμενοι ἐν ἑαυτοῖς
ὡς οἱ Λεοντῖνοι σφίσι καὶ ἄλλοι Ἕλληνες ξύμμαχοι
ἐς τιμωρίαν ἐπέρχονται, ἐκδραμόντες ἄφνω ἐκ τῆς
πόλεως προσπίπτουσι τοῖς Μεσσηνίοις, καὶ τρέ-
ψαντες ἀπέκτειναν τε ὑπὲρ χιλίους, καὶ οἱ λοιποὶ
χαλεπῶς ἀπεχώρησαν ἐπ' οἴκου· καὶ γὰρ οἱ βάρ-
βαροι ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς πλείστους
10 διέφθειραν. καὶ αἱ νῆες σχοῦσαι ἐς τὴν Μεσσήνην
11 ὕστερον ἐπ' οἴκου ἕκασται διεκρίθησαν. Λεοντῖνοι
δὲ εὐθὺς καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν
Μεσσήνην ὡς κεκακωμένην ἐστράτευον, καὶ προσ-
βάλλοντες οἱ μὲν Ἀθηναῖοι κατὰ τὸν λιμένα ταῖς
12 ναυσὶν ἐπείρων, ὁ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκ-
δρομὴν δὲ ποιησάμενοι οἱ Μεσσήνιοι καὶ Λοκρῶν
τινες μετὰ τοῦ Δημοτέλους, οἳ μετὰ τὸ πάθος ἐγκατε-
λείφθησαν φρουροί, ἐξαπιναίως προσπεσόντες τρέ-
πουσι τοῦ στρατεύματος τῶν Λεοντίνων τὸ πολὺ καὶ
ἀπέκτειναν πολλούς. ἰδόντες δὲ οἱ Ἀθηναῖοι καὶ
ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ κατεδίωξαν
τοὺς Μεσσηνίους πάλιν ἐς τὴν πόλιν, τεταραγ-
μένοις ἐπιγενόμενοι· καὶ τροπαῖον στήσαντες ἀνε-
13 χώρησαν ἐς τὸ Ῥήγιον. μετὰ δὲ τοῦτο οἱ μὲν ἐν
τῇ Σικελίᾳ Ἕλληνες ἄνευ τῶν Ἀθηναίων κατὰ
γῆν ἐστράτευον ἐπ' ἀλλήλους.

26 Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν τοὺς ἐν τῇ

Pylos. The Lacedaemonians in Sphacteria still hold out, obtaining supplies in various ways.

νήσῳ Λακεδαιμονίους οἱ Ἀθηναῖοι, καὶ τὸ ἐν τῇ
ἠπείρῳ στρατόπεδον τῶν Πελοποννησίων
2 κατὰ χώραν ἔμενεν. ἐπίπονος δ' ἦν τοῖς
Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορίᾳ
καὶ ὕδατος· οὐ γὰρ ἦν κρήνη ὅτι μὴ μία
ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ
αὕτη οὐ μεγάλη, ἀλλὰ διαμώμενοι τὸν κάχληκα οἱ
πλεῖστοι ἐπὶ τῇ θαλάσσῃ ἔπινον οἷον εἰκὸς ὕδωρ.
3 στενοχωρία τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγ-
νετο, καὶ τῶν νεῶν οὐκ ἐχουσῶν ὅρμον αἱ μὲν σῖτον
ἐν τῇ γῇ ᾑροῦντο κατὰ μέρος, αἱ δὲ μετέωροι ὥρ-
4 μουν. ἀθυμίαν τε πλείστην ὁ χρόνος παρεῖχε
παρὰ λόγον ἐπιγιγνόμενος, οὓς ᾤοντο ἡμερῶν
ὀλίγων ἐκπολιορκήσειν ἐν νήσῳ τε ἐρήμῃ καὶ
5 ὕδατι ἁλμυρῷ χρωμένους. αἴτιον δὲ ἦν οἱ Λακε-
δαιμόνιοι προειπόντες ἐς τὴν νῆσον ἐσάγειν σῖτόν
τε τὸν βουλόμενον ἀληλεσμένον καὶ οἶνον καὶ εἴ τι
ἄλλο βρῶμα, οἷον ἂν ἐς πολιορκίαν [1] ξυμφέρῃ, τά-
ξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἱλώτων τῷ
6 ἐσαγαγόντι ἐλευθερίαν ὑπισχνούμενοι. καὶ ἐσῆγον
ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα οἱ Εἵ-
λωτες, ἀπαίροντες ἀπὸ τῆς Πελοποννήσου ὁπό-
θεν τύχοιεν καὶ καταπλέοντες ἔτι νυκτὸς ἐς τὰ
7 πρὸς τὸ πέλαγος τῆς νήσου. μάλιστα δὲ ἐτήρουν
ἀνέμῳ καταφέρεσθαι· ῥᾷον γὰρ τὴν φυλακὴν τῶν
τριήρων ἐλάνθανον, ὁπότε πνεῦμα ἐκ πόντου εἴη·
ἄπορον γὰρ ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδὴς ὁ
κατάπλους καθεστήκει· ἐπώκελλον γὰρ τὰ πλοῖα
τετιμημένα χρημάτων, καὶ οἱ ὁπλῖται περὶ τὰς
κατάρσεις τῆς νήσου ἐφύλασσον. ὅσοι δὲ γαλήνῃ

[1] ξυμφέροι

8 κινδυνεύσειαν ἡλίσκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἀσκοῖς ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομμένον· ὧν τὸ πρῶτον λανθανόντων φυλακαὶ ὕστερον ἐγένοντο. παντί τε τρόπῳ ἑκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς.

State of feeling in Athens. Cleon attacks the generals in office, especially Nicias.

27 Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι περὶ τῆς στρατιᾶς ὅτι ταλαιπωρεῖται, καὶ σῖτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεῖ, ἠπόρουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμὼν τὴν φυλακὴν ἐπιλάβοι, ὁρῶντες τῶν τε ἐπιτηδείων τὴν περὶ τὴν Πελοπόννησον κομιδὴν ἀδύνατον ἐσομένην—ἅμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ' ἐν θέρει οἷοί τε ὄντες ἱκανὰ περιπέμπειν—τόν τε ἔφορμον χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον, ἀλλ' ἢ σφῶν ἀνέντων τὴν φυλακὴν περιγενήσεσθαι τοὺς ἄνδρας ἢ τοῖς πλοίοις, ἃ τὸν σῖτον αὐτοῖς ἦγε, χειμῶνα
2 τηρήσαντας ἐκπλεύσεσθαι. πάντων δὲ ἐφοβοῦντο μάλιστα τοὺς Λακεδαιμονίους, ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον οὐκέτι σφίσιν ἐπικηρυκεύεσθαι· καὶ μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι.
3 Κλέων δέ, γνοὺς αὐτῶν τὴν ἐς αὐτὸν ὑποψίαν περὶ τῆς κωλύμης τῆς ξυμβάσεως, οὐ τἀληθῆ ἔφη λέγειν τοὺς ἐξαγγέλλοντας. παραινούντων δὲ τῶν ἀφιγμένων, εἰ μὴ σφίσι πιστεύουσι, κατασκόπους τινὰς πέμψαι, ᾑρέθη κατάσκοπος αὐτὸς μετὰ Θεογένους
4 ὑπὸ Ἀθηναίων, καὶ γνοὺς ὅτι ἀναγκασθήσεται ἢ ταὐτὰ λέγειν οἷς διέβαλλεν ἢ τἀναντία εἰπὼν ψευδὴς φανήσεσθαι, παρῄνει τοῖς Ἀθηναίοις, ὁρῶν

αὐτοὺς καὶ ὡρμημένους τι τὸ πλέον τῇ γνώμῃ στρατεύειν, ὡς χρὴ κατασκόπους μὲν μὴ πέμπειν μηδὲ διαμέλλειν καιρὸν παριέντας, εἰ δὲ δοκεῖ αὐτοῖς ἀληθῆ εἶναι τὰ ἀγγελλόμενα, πλεῖν ἐπὶ τοὺς
5 ἄνδρας. καὶ ἐς Νικίαν τὸν Νικηράτου στρατηγὸν ὄντα ἀπεσήμαινεν, ἐχθρὸς ὢν καὶ ἐπιτιμῶν, ῥᾴδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτός γ᾽ ἄν, εἰ ἦρχεν, ποιῆσαι τοῦτο.

28 Ὁ δὲ Νικίας τῶν τε Ἀθηναίων τι ὑποθορυβησάντων ἐς τὸν Κλέωνα [1]ὅτι οὐ καὶ νῦν πλεῖ, εἰ ῥᾴδιόν γε αὐτῷ φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν ἥν τινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ

Nicias offers to resign the command to Cleon, who is ultimately obliged to take it.

2 σφᾶς εἶναι ἐπιχειρεῖν. ὁ δὲ τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ μόνον ἀφιέναι ἑτοῖμος ἦν, γνοὺς δὲ τῷ ὄντι παραδωσείοντα ἀνεχώρει καὶ οὐκ ἔφη αὐτὸς ἀλλ᾽ ἐκεῖνον στρατηγεῖν, δεδιὼς ἤδη καὶ οὐκ ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι. αὖθις δὲ ὁ Νικίας ἐκέλευε καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ
3 ἀρχῆς καὶ μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. οἱ δέ, οἷον ὄχλος φιλεῖ ποιεῖν, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα, τόσῳ ἐπεκελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν ἀρ-
4 χὴν καὶ ἐκείνῳ ἐπεβόων πλεῖν. ὥστε οὐκ ἔχων ὅπως τῶν εἰρημένων ἔτι ἐξαπαλλαγῇ, ὑφίσταται τὸν πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἔφη Λακεδαιμονίους, πλεύσεσθαί τε λαβὼν ἐκ μὲν τῆς πόλεως οὐδένα, Λημνίους δὲ καὶ Ἰμβρίους τοὺς παρόντας καὶ πελταστάς, οἳ ἦσαν ἔκ τε Αἴνου βεβοη-

[1] ὅ τι

θηκότες καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα
δὲ ἔχων ἔφη πρὸς τοῖς ἐν Πύλῳ στρατιώταις
ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαιμονίους ζῶν-
5 τας ἢ αὐτοῦ ἀποκτενεῖν. τοῖς δὲ Ἀθηναίοις ἐνέ-
πεσε μέν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ,
ἀσμένοις δ' ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀν-
θρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου
τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγήσεσθαι, ὃ μᾶλλον
ἤλπιζον, ἢ σφαλεῖσι γνώμης Λακεδαιμονίους σφίσι
χειρώσασθαι.

Cleon, after choosing Demosthenes as his colleague, sails for Pylos.

29 Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ, καὶ
ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν,
τῶν τε ἐν Πύλῳ στρατηγῶν ἕνα προσελό-
μενος Δημοσθένην, τὴν [1] ἀναγωγὴν διὰ
2 τάχους ἐποιεῖτο. τὸν δὲ Δημοσθένην
προσέλαβε πυνθανόμενος τὴν ἀπόβασιν αὐτὸν ἐς
3 τὴν νῆσον διανοεῖσθαι. οἱ γὰρ στρατιῶται κακο-
παθοῦντες τοῦ χωρίου τῇ ἀπορίᾳ καὶ μᾶλλον πο-
λιορκούμενοι ἢ πολιορκοῦντες ὥρμηντο διακινδυ-
νεῦσαι. καὶ αὐτῷ ἔτι ῥώμην καὶ ἡ νῆσος ἐμ-
4 πρησθεῖσα παρέσχεν. πρότερον μὲν γὰρ αὐτῆς
οὔσης ὑλώδους ἐπὶ τὸ πολὺ καὶ ἀτριβοῦς διὰ τὴν
ἀεὶ ἐρημίαν ἐφοβεῖτο, καὶ πρὸς τῶν πολεμίων
τοῦτο ἐνόμιζε μᾶλλον εἶναι· πολλῷ γὰρ ἂν στρα-
τοπέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσβάλ-
λοντας αὐτοὺς βλάπτειν. σφίσι μὲν γὰρ τὰς
ἐκείνων ἁμαρτίας καὶ παρασκευὴν ὑπὸ τῆς ὕλης
οὐκ ἂν ὁμοίως δῆλα εἶναι, τοῦ δὲ αὐτῶν στρατο-
πέδου καταφανῆ ἂν εἶναι πάντα τὰ ἁμαρτήματα,
ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκήτως ᾗ βού-

[1] ἀγωγήν

λοιντο· ἐπ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν·
5 εἰ δ' αὖ ἐς δασὺ χωρίον βιάζοιτο ὁμόσε ἰέναι, τοὺς
ἐλάσσους ἐμπείρους δὲ τῆς χώρας κρείσσους ἐνό-
μιζε τῶν πλεόνων ἀπείρων· λανθάνειν τε ἂν τὸ
ἑαυτῶν στρατόπεδον πολὺ ὂν διαφθειρόμενον, οὐκ
οὔσης τῆς προσόψεως ᾗ χρῆν ἀλλήλοις ἐπιβοηθεῖν.
30 ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὃ δια τὴν ὕλην
μέρος τι ἐγένετο, οὐχ ἥκιστα αὐτὸν ταῦτα
2 ἐσῄει. τῶν δὲ στρατιωτῶν ἀναγκασθέν-
των διὰ τὴν στενοχωρίαν τῆς νήσου τοῖς
ἐσχάτοις προσισχοντας ἀριστοποιεῖσθαι διὰ προ-
φυλακῆς, καὶ ἐμπρήσαντός τινος κατὰ μικρὸν τῆς
ὕλης ἄκοντος, καὶ ἀπὸ τούτου πνεύματος ἐπιγενο-
3 μένου, τὸ πολὺ αὐτῆς ἔλαθε κατακαυθέν. οὕτω δὴ
τούς τε Λακεδαιμονίους μᾶλλον κατιδὼν πλείους
ὄντας—ὑπονοῶν πρότερον ἐλάσσοσι τὸν σῖτον
αὐτοῦ ἐσπέμπειν—[1]τήν τε νῆσον εὐαποβατωτέραν
οὖσαν, τότε ὡς ἐπ' ἀξιόχρεων τοὺς Ἀθηναίους
μᾶλλον σπουδὴν ποιεῖσθαι, τὴν ἐπιχείρησιν παρε-
σκευάζετο, στρατιάν τε μεταπέμπων ἐκ τῶν ἐγγὺς
ξυμμάχων καὶ τὰ ἄλλα ἑτοιμάζων.

Demosthenes is prepared to effect a landing on the island.

4 Κλέων δὲ ἐκείνῳ τε προπέμψας ἄγγελον ὡς
ἥξων καὶ ἔχων στρατιὰν ἣν ᾐτήσατο ἀφικνεῖται
ἐς Πύλον. καὶ ἅμα γενόμενοι πέμπουσι πρῶτον
ἐς τὸ ἐν τῇ ἠπείρῳ στρατόπεδον κήρυκα, προκα-
λούμενοι εἰ βούλοιντο ἄνευ κινδύνου τοὺς ἐν τῇ
νήσῳ ἄνδρας σφίσι τά τε ὅπλα καὶ σφᾶς αὐτοὺς
κελεύειν παραδοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρίᾳ
τηρήσονται ἕως ἄν τι περὶ τοῦ πλέονος ξυμβαθῇ.
31 οὐ προσδεξαμένων δὲ αὐτῶν μίαν μὲν ἡμέραν ἐπέ-

[1] τήν...οὖσαν after ποιεῖσθαι

σχον, τῇ δ' ὑστεραίᾳ ἀνηγάγοντο μὲν νυκτὸς ἐπ'
Disposition of the Lacedaemonians.
ὀλίγας ναῦς τοὺς ὁπλίτας πάντας ἐπι-
βιβάσαντες, πρὸ δὲ τῆς ἕω ὀλίγον ἀπέβαι-
νον τῆς νήσου ἑκατέρωθεν, ἔκ τε τοῦ πελάγους καὶ
πρὸς τοῦ λιμένος, ὀκτακόσιοι μάλιστα ὄντες ὁπλί-
ται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακτήριον
2 τῆς νήσου. ὧδε γὰρ διετετάχατο· ἐν ταύτῃ μὲν τῇ
πρώτῃ φυλακῇ ὡς τριάκοντα ἦσαν ὁπλῖται, μέσον
δὲ καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ πλεῖστοι
αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων εἶχεν, μέρος δέ τι
οὐ πολὺ αὐτὸ τοὔσχατον ἐφύλασσε τῆς νήσου τὸ
πρὸς τὴν Πύλον, ὃ ἦν ἔκ τε θαλάσσης ἀπόκρημνον
καὶ ἐκ τῆς γῆς ἥκιστα ἐπίμαχον· καὶ γάρ τι καὶ
ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην πεποιη-
μένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι,
εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα. οὕτω
32 μὲν τεταγμένοι ἦσαν. οἱ δὲ Ἀθηναῖοι τοὺς μὲν
Arrangements made by Cleon and Demosthenes for the attack.
πρώτους φύλακας, οἷς ἐπέδραμον, εὐθὺς
διαφθείρουσιν ἔν τε ταῖς εὐναῖς ἔτι
ἀναλαμβάνοντας τὰ ὅπλα, καὶ λαθόντες
τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς κατὰ
2 τὸ ἔθος ἐς ἔφορμον τῆς νυκτὸς πλεῖν. ἅμα
δὲ ἕῳ γιγνομένῃ καὶ ὁ ἄλλος στρατὸς ἀπέβαινον,
ἐκ μὲν νεῶν ἑβδομήκοντα καὶ ὀλίγῳ πλειόνων πάν-
τες πλὴν θαλαμίων, ὡς ἕκαστοι ἐσκευασμένοι,
τοξόται τε ὀκτακόσιοι καὶ πελτασταὶ οὐκ ἐλάσσους
τούτων, Μεσσηνίων τε οἱ βεβοηθηκότες καὶ ἄλλοι
ὅσοι περὶ Πύλον κατεῖχον πάντες πλὴν τῶν ἐπὶ
3 τοῦ τείχους φυλάκων. Δημοσθένους δὲ τάξαντος
διέστησαν κατὰ διακοσίους τε καὶ πλείους, ἔστι δ'

ἢ ἐλάσσους, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ὅπως ὅτι πλείστη ἀπορία ᾖ τοῖς πολεμίοις πανταχόθεν κεκυκλωμένοις καὶ μὴ ἔχωσι πρὸς ὅ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίγνωνται τῷ πλήθει, εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν κατόπιν βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις, ὑπὸ τῶν ἑκατέρωθεν
4 παρατεταγμένων. κατὰ νώτου τε ἀεὶ ἔμελλον αὐτοῖς ᾗ χωρήσειαν οἱ πολέμιοι ἔσεσθαι ψιλοὶ καὶ οἱ ἀπορώτατοι τοξεύμασι καὶ ἀκοντίοις καὶ λίθοις καὶ σφενδόναις ἐκ πολλοῦ ἔχοντες ἀλκήν, οἷς μηδὲ ἐπελθεῖν οἷόν τε ἦν· φεύγοντές τε γὰρ ἐκράτουν καὶ ἀναχωροῦσιν ἐπέκειντο. τοιαύτη μὲν γνώμη ὁ Δημοσθένης τό τε πρῶτον τὴν ἀπόβασιν
3 ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν· οἱ δὲ περὶ τὸν Ἐπιτάδαν, καὶ ὅπερ ἦν πλεῖστον τῶν ἐν τῇ νήσῳ, ὡς εἶδον τό τε πρῶτον φυλακτήριον διεφθαρμένον καὶ στρατὸν σφίσιν ἐπιόντα, ξυνετάξαντο, καὶ τοῖς ὁπλίταις τῶν Ἀθηναίων ἐπῄεσαν, βουλόμενοι ἐς χεῖρας ἐλθεῖν· ἐξ ἐναντίας γὰρ οὗτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ
2 καὶ κατὰ νώτου. τοῖς μὲν οὖν ὁπλίταις οὐκ ἠδυνήθησαν προσμῖξαι οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρήσασθαι· οἱ γὰρ ψιλοὶ ἑκατέρωθεν βάλλοντες εἶργον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπῄεσαν ἀλλ' ἡσύχαζον· τοὺς δὲ ψιλούς, ᾗ μάλιστα αὐτοῖς προσθέοντες προκέοιντο, ἔτρεπον· καὶ [1] οἱ ὑποστρέφοντες ἠμύνοντο, ἄνθρωποι κούφως τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥᾳδίως τῆς φυγῆς χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἠδύναντο διώκειν ὅπλα ἔχοντες.

Engagement on the island.

[1] οἱ

The Lacedaemonians are hard pressed.

34 Χρόνον μὲν οὖν τινα ὀλίγον οὕτω πρὸς ἀλλή-
λους ἠκροβολίσαντο· τῶν δὲ Λακεδαι-
μονίων οὐκέτι ὀξέως ἐπεκθεῖν ᾗ προσ-
πίπτοιεν δυναμένων, γνόντες αὐτοὺς οἱ ψιλοὶ
βραδυτέρους ἤδη ὄντας τῷ ἀμύνασθαι καὶ αὐτοὶ
τῇ τε ὄψει τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες
πολλαπλάσιοι φαινόμενοι, καὶ ξυνειθισμένοι μᾶλλον
μηκέτι δεινοὺς αὐτοὺς ὁμοίως σφίσι φαίνεσθαι, ὅτι
οὐκ εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν, ὥσπερ
ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι ὡς
ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοή-
σαντες ἀθρόοι ὥρμησαν ἐπ' αὐτοὺς καὶ ἔβαλλον
λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἕκαστός
2 τι πρόχειρον εἶχεν. γενομένης δὲ τῆς βοῆς ἅμα
τῇ ἐπιδρομῇ ἔκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀή-
θεσι τοιαύτης μάχης καὶ ὁ κονιορτὸς τῆς ὕλης
νεωστὶ κεκαυμένης ἐχώρει πολὺς ἄνω, ἄπορόν τε
ἦν ἰδεῖν τὸ πρὸ αὑτοῦ ὑπὸ τῶν τοξευμάτων καὶ
λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ
3 ἅμα φερομένων. τό τε ἔργον ἐνταῦθα χαλεπὸν
τοῖς Λακεδαιμονίοις καθίστατο· οὔτε γὰρ οἱ πῖλοι
ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναποκέκλαστο
βαλλομένων, εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρή-
σασθαι ἀποκεκλῃμένοι μὲν τῇ ὄψει τοῦ προορᾶν,
ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν
αὐτοῖς παραγγελλόμενα οὐκ ἐσακούοντες, κινδύνου
τε πανταχόθεν περιεστῶτος καὶ οὐκ ἔχοντες ἐλ-
πίδα, καθ' ὅ τι χρὴ ἀμυνομένους σωθῆναι.

35 Τέλος δὲ τραυματιζομένων ἤδη πολλῶν διὰ τὸ ἀεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλῄσαντες ἐχώ

ρησαν ἐς τὸ ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ
2 ἀπεῖχεν, καὶ τοὺς ἑαυτῶν φύλακας. ὡς
δὲ ἐνέδοσαν, ἐνταῦθα ἤδη πολλῷ ἔτι
πλέονι βοῇ τεθαρσηκότες οἱ ψιλοὶ

They retreat to the extremity of the island.

ἐπέκειντο· καὶ τῶν Λακεδαιμονίων ὅσοι μὲν ὑπο-
χωροῦντες ἐγκατελαμβάνοντο ἀπέθνησκον, οἱ δὲ
πολλοὶ διαφυγόντες ἐς τὸ ἔρυμα μετὰ τῶν ταύτῃ
φυλάκων ἐτάξαντο παρὰ πᾶν ὡς ἀμυνούμενοι ᾗπερ
3 ἦν ἐπίμαχον. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι περίο-
δον μὲν αὐτῶν καὶ κύκλωσιν χωρίου ἰσχύϊ οὐκ
εἶχον, προσιόντες δὲ ἐξ ἐναντίας ὤσασθαι ἐπει-
4 ρῶντο. καὶ χρόνον μὲν πολὺν καὶ τῆς ἡμέρας τὸ
πλεῖστον ταλαιπωρούμενοι ἀμφότεροι ὑπό τε τῆς
μάχης καὶ δίψους καὶ ἡλίου ἀντεῖχον, πειρώμενοι
οἱ μὲν ἐξελάσασθαι ἐκ τοῦ μετεώρου, οἱ δὲ μὴ ἐν-
δοῦναι· ῥᾷον δ' οἱ Λακεδαιμόνιοι ἠμύναντο ἢ ἐν τῷ
πρίν, οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ πλάγια.

36 Ἐπειδὴ δὲ ἀπέραντον ἦν, προσελθὼν ὁ τῶν
Μεσσηνίων στρατηγὸς Κλέωνι καὶ Δη-
μοσθένει ἄλλως ἔφη πονεῖν σφᾶς· εἰ δὲ
βούλονται ἑαυτῷ δοῦναι τῶν τοξοτῶν

The Athenians occupy a position in their rear.

μέρος τι καὶ τῶν ψιλῶν περιϊέναι κατὰ νώτου
αὐτοῖς ὁδῷ ᾗ ἂν αὐτὸς εὕρῃ, δοκεῖν βιάσασθαι
2 τὴν ἔφοδον. λαβὼν δὲ ἃ ᾐτήσατο ἐκ τοῦ ἀφανοῦς
ὁρμήσας, ὥστε μὴ ἰδεῖν ἐκείνους, κατὰ τὸ ἀεὶ παρεῖ-
κον τοῦ κρημνώδους τῆς νήσου προσβαίνων καὶ ᾗ οἱ
Λακεδαιμόνιοι χωρίου ἰσχύϊ πιστεύσαντες οὐκ ἐφύ-
λασσον, χαλεπῶς τε καὶ μόλις περιελθὼν ἔλαθεν,
καὶ ἐπὶ τοῦ μετεώρου ἐξαπίνης ἀναφανεὶς κατὰ
νώτου αὐτῶν τοὺς μὲν τῷ ἀδοκήτῳ ἐξέπληξεν, τοὺς

δὲ ἃ προσεδέχοντο ἰδόντας πολλῷ μᾶλλον ἐπέρρω-
3 σεν. καὶ οἱ Λακεδαιμόνιοι βαλλόμενοί τε ἀμφοτέ-
ρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτώματι,
ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις—
ἐκεῖνοί τε γὰρ τῇ ἀτραπῷ περιελθόντων τῶν Περ-
σῶν διεφθάρησαν, οὗτοί τε—ἀμφίβολοι ἤδη ὄντες
οὐκέτι ἀντεῖχον, ἀλλὰ πολλοῖς τε ὀλίγοι μαχόμενοι
καὶ ἀσθενείᾳ σωμάτων διὰ τὴν σιτοδείαν ὑπεχώ-
ρουν καὶ οἱ Ἀθηναῖοι ἐκράτουν ἤδη τῶν ἐφόδων.

Summons to surrender.

37 Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ
ὁποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρη-
σομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρα-
τιᾶς, ἔπαυσαν τὴν μάχην καὶ τοὺς ἑαυτῶν ἀπεῖρξαν,
βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίοις ζῶντας, εἴ
πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ
γνώμῃ τὰ ὅπλα παραδοῦναι, καὶ ἡσσηθεῖεν τοῦ
2 παρόντος δεινοῦ. ἐκήρυξάν τε εἰ βούλοιντο τὰ
ὅπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις,
ὥστε βουλεῦσαι ὅ τι ἂν ἐκείνοις δοκῇ· οἱ δὲ ἀκού-

Surrender of the Lacedaemonians. Loss in the action.

38 σαντες παρῆκαν τὰς ἀσπίδας οἱ πλεῖστοι
καὶ τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσ-
ίεσθαι τὰ κεκηρυγμένα. μετὰ δὲ ταῦτα
γενομένης τῆς ἀνακωχῆς ξυνῆλθον ἐς λόγους ὅ τε
Κλέων καὶ ὁ Δημοσθένης καὶ ἐκείνων Στύφων ὁ
Φάρακος, τῶν πρότερον ἀρχόντων τοῦ μὲν πρώτου
τεθνηκότος, Ἐπιτάδου, τοῦ δὲ μετ' αὐτὸν Ἱππα-
γρέτου ἐφῃρημένου ἐν τοῖς νεκροῖς ἔτι ζῶντος κει-
μένου ὡς τεθνεῶτος, αὐτὸς τρίτος ἐφῃρημένος ἄρχειν
2 κατὰ νόμον, εἴ τι ἐκεῖνοι πάσχοιεν. ἔλεγε δὲ ὁ
Στύφων καὶ οἱ μετ' αὐτοῦ ὅτι βούλονται διακηρυ-

κεύσασθαι πρὸς τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους,
3 ὅ τι χρὴ σφᾶς ποιεῖν. καὶ ἐκείνων μὲν οὐδένα ἀφέντων, αὐτῶν δὲ τῶν Ἀθηναίων καλούντων ἐκ τῆς ἠπείρου κήρυκας, καὶ γενομένων ἐπερωτήσεων δὶς ἢ τρίς, ὁ τελευταῖος διαπλεύσας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἠπείρου Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν, ὅτι οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν βουλεύεσθαι, μηδὲν αἰσχρὸν ποιοῦντας. οἱ δὲ καθ' ἑαυτοὺς βουλευσάμενοι τὰ
4 ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς. καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιοῦσαν νύκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ νήσῳ τἆλλα διεσκευάζοντο ὡς ἐς πλοῦν, καὶ τοὺς ἄνδρας τοῖς τριηράρχοις διεδίδοσαν ἐς φυλακήν, οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο.

Ἀπέθανον δ' ἐν τῇ νήσῳ καὶ ζῶντες ἐλήφθησαν τοσοίδε· εἴκοσι μὲν ὁπλῖται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ Σπαρτιᾶται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. Ἀθηναίων δὲ οὐ πολλοὶ διεφθάρησαν· ἡ γὰρ μάχη οὐ σταδία ἦν.

Duration of the blockade. Cleon's promise fulfilled.

9 χρόνος δὲ ὁ ξύμπας ἐγένετο ὅσον οἱ ἄνδρες οἱ ἐν τῇ νήσῳ ἐπολιορκήθησαν, ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, ἑβδομήκοντα ἡμέραι καὶ δύο. τούτων περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν [1] ἀπῆσαν, ἐσιτοδοτοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρᾳ

[1] ἀπήεσαν

2 *διετρέφοντο. καὶ ἦν σῖτος ἐν τῇ νήσῳ καὶ ἄλλα βρώματα ἐγκατελήφθη· ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστέρως ἑκάστῳ παρεῖχεν ἢ πρὸς τὴν ἐξουσίαν.*

Οἱ μὲν δὴ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἑκάτεροι ἐπ᾽ οἴκου, καὶ τοῦ Κλέωνος, καίπερ μανιώδης οὖσα, ἡ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη.

40 *παρὰ γνώμην τε δὴ μάλιστα τῶν κατὰ τὸν πόλεμον τοῦτο τοῖς Ἕλλησιν ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτ᾽ ἀνάγκῃ οὐδεμιᾷ ἠξίουν τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ*

General feeling throughout Greece.

2 *μαχομένους ὡς ἐδύναντο ἀποθνήσκειν. ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους, καί τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων δι᾽ ἀχθηδόνα ἕνα τῶν ἐκ τῆς νήσου αἰχμαλώτων, εἰ οἱ τεθνεῶτες αὐτῶν καλοὶ κἀγαθοί, ἀπεκρίνατο αὐτῷ πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον, λέγων τὸν οἰστόν, εἰ τοὺς ἀγαθοὺς διεγίγνωσκεν, δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων τοῖς τε λίθοις καὶ τοξεύμασι διεφθείρετο.*

41 *Κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβῶσιν, ἢν δ᾽ οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν, ἐξαγαγόντες ἀποκτεῖναι.*

The general feeling throughout Greece. Pylos is garrisoned.

2 *τῆς δὲ Πύλου φυλακὴν κατεστήσαντο, καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσήνιοι ὡς ἐς πατρίδα ταύτην, ἔστι γὰρ ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὔσης γῆς, πέμψαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους ἐλῄζοντο τὴν*

Λακωνικὴν καὶ πλεῖστα ἔβλαπτον ὁμόφωνοι ὄντες.
3 οἱ δὲ Λακεδαιμόνιοι ἀπαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ λῃστείας καὶ τοιούτου πολέμου, τῶν τε Εἱλώτων αὐτομολούντων καὶ φοβούμενοι μὴ καὶ ἐπὶ μακρότερον σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν χώραν, οὐ ῥᾳδίως ἔφερον, ἀλλὰ καίπερ οὐ βουλόμενοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις ἐπρεσβεύοντο παρ' αὐτοὺς καὶ ἐπειρῶντο τήν τε Πύλον καὶ
4 τοὺς ἄνδρας κομίζεσθαι. οἱ δὲ μειζόνων τε ὠρέγοντο καὶ πολλάκις φοιτώντων αὐτοὺς ἀπράκτους ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενόμενα.

42 Τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθὺς Ἀθηναῖοι ἐς τὴν Κορινθίαν ἐστράτευσαν ναυσὶν ὀγδοήκοντα καὶ δισχιλίοις ὁπλίταις ἑαυτῶν καὶ ἐν ἱππαγωγοῖς ναυσὶ διακοσίοις ἱππεῦσιν· ἠκολούθουν δὲ καὶ τῶν ξυμμάχων Μιλήσιοι καὶ Ἄνδριοι καὶ Καρύστιοι, ἐστρατήγει δὲ Νικίας ὁ Νικηράτου τρίτος αὐτός.

Athenian expedition against the coast of Corinth.

2 πλέοντες δὲ ἅμα ἕῳ ἔσχον μεταξὺ Χερσονήσου τε καὶ Ῥείτου ἐς τὸν αἰγιαλὸν τοῦ χωρίου, ὑπὲρ οὗ ὁ Σολύγιος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἱδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὖσιν Αἰολεῦσιν, καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια
3 καλουμένη ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλοῦ τούτου, ἔνθα αἱ νῆες κατέσχον, ἡ μὲν κώμη αὕτη δώδεκα σταδίους ἀπέχει, ἡ δὲ Κορινθίων πόλις ἑξήκοντα, ὁ δὲ Ἰσθμὸς εἴκοσι. Κορίνθιοι δὲ προπυθόμενοι ἐξ Ἄργους ὅτι ἡ στρατιὰ ἥξει τῶν Ἀθηναίων ἐκ πλείονος ἐβοήθησαν ἐς Ἰσθμὸν πάντες πλὴν τῶν

ἔξω Ἰσθμοῦ· καὶ ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ 4 [1]ἀπῆσαν αὐτῶν πεντακόσιοι φρουροί· οἱ δ' ἄλλοι πανδημεὶ ἐπετήρουν τοὺς Ἀθηναίους οἷ κατασχήσουσιν. ὡς δὲ αὐτοὺς ἔλαθον νυκτὸς καταπλεύσαντες καὶ τὰ σημεῖα αὐτοῖς ἤρθη, καταλιπόντες τοὺς ἡμίσεις αὐτῶν ἐν Κεγχρειᾷ, ἢν ἄρα οἱ Ἀθηναῖοι ἐπὶ τὸν Κρομμύωνα ἴωσιν, ἐβοήθουν κατὰ τάχος.

43 *Obstinate engagement.*

καὶ Βάττος μὲν ὁ ἕτερος τῶν στρατηγῶν, δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ παρόντες, λαβὼν λόχον ἦλθεν ἐπὶ τὴν Σολύγειαν κώμην φυλάξων ἀτείχιστον οὖσαν, Λυκόφρων δὲ τοῖς ἄλλοις ξυνέβαλλεν. καὶ πρῶτον μὲν τῷ δεξιῷ κέρᾳ τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι πρὸ τῆς Χερσονήσου οἱ Κορίνθιοι ἐπέκειντο, ἔπειτα 2 δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν χερσὶ πᾶσα. καὶ τὸ μὲν δεξιὸν κέρας τῶν Ἀθηναίων καὶ Καρυστίων, οὗτοι γὰρ παρατεταγμένοι ἦσαν ἔσχατοι, ἐδέξαντό τε τοὺς Κορινθιους καὶ ἐώσαντο μόλις· οἱ δὲ ὑποχωρήσαντες πρὸς αἱμασιάν, ἦν γὰρ τὸ χωρίον πρόσαντες πᾶν, βάλλοντες τοῖς λίθοις καθύπερθεν ὄντες καὶ παιωνίσαντες ἐπῄεσαν αὖθις, δεξαμένων δὲ τῶν 3 Ἀθηναίων ἐν χερσὶν ἦν πάλιν ἡ μάχη. λόχος δέ τις τῶν Κορινθίων ἐπιβοηθήσας τῷ εὐωνύμῳ κέρᾳ ἑαυτῶν ἔτρεψε τῶν Ἀθηναίων τὸ δεξιὸν κέρας καὶ ἐπεδίωξεν ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν νεῶν ἀνέστρεψαν οἵ τε Ἀθηναῖοι καὶ οἱ Καρύστιοι. τὸ δὲ ἄλλο στρατόπεδον ἀμφοτέρωθεν ἐμάχετο ξυνεχῶς, μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων, ἐφ' ᾧ ὁ Λυκόφρων ὢν κατὰ το εὐώνυμον τῶν

[1] ἀπῄεσαν

Ἀθηναίων ἠμύνετο· ἤλπιζον γὰρ αὐτοὺς ἐπὶ τὴν
Σολύγειαν κώμην πειράσειν.

44 Χρόνον μὲν οὖν πολὺν ἀντεῖχον οὐκ ἐνδιδόντες
ἀλλήλοις· ἔπειτα, ἦσαν γὰρ τοῖς Ἀθη-
ναίοις οἱ ἱππῆς ὠφέλιμοι ξυμμαχόμενοι,
τῶν ἑτέρων οὐκ ἐχόντων ἵππους, ἐτρά-
ποντο οἱ Κορίνθιοι καὶ ὑπεχώρησαν πρὸς
τὸν λόφον καὶ ἔθεντο τὰ ὅπλα καὶ οὐκέτι κατέβαι-
2 νον, ἀλλ' ἡσύχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ κατὰ
τὸ δεξιὸν κέρας οἱ πλεῖστοί τε αὐτῶν ἀπέθανον καὶ
Λυκόφρων ὁ στρατηγός. ἡ δὲ ἄλλη στρατιὰ τούτῳ
τῷ τρόπῳ οὐ κατὰ δίωξιν πολλὴν οὐδὲ ταχείας
φυγῆς γενομένης, ἐπεὶ ἐβιάσθη, ἐπαναχωρήσασα
3 πρὸς τὰ μετέωρα ἱδρύθη. οἱ δὲ Ἀθηναῖοι, ὡς
οὐκέτι αὐτοῖς ἐπῄεσαν ἐς μάχην, τούς τε νεκροὺς
ἐσκύλευον καὶ τοὺς ἑαυτῶν ἀνῃροῦντο, τροπαῖόν τε
εὐθέως ἔστησαν. τοῖς δ' ἡμίσεσι τῶν Κορινθίων,
οἳ ἐν τῇ Κεγχρειᾷ ἐκάθηντο φύλακες, μὴ ἐπὶ τὸν
Κρομμύωνα πλεύσωσιν, τούτοις οὐ κατάδηλος ἡ
μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ Ὀνείου· κονιορτὸν δὲ
4 ὡς εἶδον καὶ ὡς ἔγνωσαν, ἐβοήθουν εὐθύς. ἐβοή-
θησαν δὲ καὶ οἱ ἐκ τῆς πόλεως πρεσβύτεροι τῶν
Κορινθίων, αἰσθόμενοι τὸ γεγενημένον. ἰδόντες δὲ
οἱ Ἀθηναῖοι ξύμπαντας αὐτοὺς ἐπιόντας καὶ νομί-
σαντες τῶν ἐγγὺς ἀστυγειτόνων Πελοποννησίων
βοήθειαν ἐπιέναι ἀνεχώρουν κατὰ τάχος ἐπὶ τὰς
ναῦς, ἔχοντες τὰ σκυλεύματα καὶ τοὺς ἑαυτῶν
νεκροὺς πλὴν δυοῖν οὓς ἐγκατέλιπον οὐ δυνάμενοι
5 εὑρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς ἐπεραιώθησαν
ἐς τὰς ἐπικειμένας νήσους, ἐκ δ' αὐτῶν ἐπικηρυκευ-

The Athenians gain the advantage: they reimbark their troops.

σάμενοι τοὺς νεκροὺς οὓς ἐγκατέλιπον ὑποσπόνδους ἀνείλοντο. ἀπέθανον δὲ Κορινθίων μὲν ἐν τῇ μάχῃ δώδεκα καὶ διακόσιοι, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους πεντήκοντα.

After some further operations on the coast, they return home.

45 Ἄραντες δὲ ἐκ τῶν νήσων οἱ Ἀθηναῖοι ἔπλευσαν αὐθημερὸν ἐς Κρομμύωνα τῆς Κορινθίας· ἀπέχει δὲ τῆς πόλεως εἴκοσι καὶ ἑκατὸν σταδίους. καὶ καθορμισάμενοι τήν τε γῆν ἐδῄωσαν καὶ τὴν νύκτα ηὐλί-
2 σαντο. τῇ δ' ὑστεραίᾳ παραπλεύσαντες ἐς τὴν Ἐπιδαυρίαν πρῶτον καὶ ἀπόβασίν τινα ποιησάμενοι ἀφίκοντο ἐς Μεθώνην τὴν μεταξὺ Ἐπιδαύρου καὶ Τροιζῆνος, καὶ ἀπολαβόντες τὸν τῆς χερσονή-
3 σου ἰσθμὸν ἐτείχισαν, ἐν ᾧ ἡ Μεθώνη ἐστί, καὶ φρούριον καταστησάμενοι ἐλῄστευον τὸν ἔπειτα χρόνον τήν τε Τροιζηνίαν γῆν καὶ Ἁλιάδα καὶ Ἐπιδαυρίαν. ταῖς δὲ ναυσίν, ἐπειδὴ ἐξετείχισαν τὸ χωρίον, ἀπέπλευσαν ἐπ' οἴκου.

CORCYRA. Eurymedon and Sophocles arrive, and join the popular party in attacking the aristocratical garrison of Istone. The oligarchs surrender.

46 Κατὰ δὲ τὸν αὐτὸν χρόνον, ὃν ταῦτα ἐγίγνετο, καὶ Εὐρυμέδων καὶ Σοφοκλῆς, ἐπειδὴ ἐκ τῆς Πύλου ἀπῆραν ἐς τὴν Σικελίαν ναυσὶν Ἀθηναίων, ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν μετὰ τῶν ἐκ τῆς πόλεως ἐπὶ τοὺς ἐν τῷ ὄρει τῆς Ἰστώνης Κερκυραίων καθιδρυμένους, οἳ τότε μετὰ τὴν στάσιν διαβάντες ἐκράτουν τε τῆς γῆς
2 καὶ πολλὰ ἔβλαπτον. προσβαλόντες δὲ τὸ μὲν τείχισμα εἷλον, οἱ δὲ ἄνδρες καταπεφευγότες ἀθρόοι πρὸς μετέωρόν τι ξυνέβησαν, ὥστε τοὺς μὲν ἐπικούρους παραδοῦναι, περὶ δὲ σφῶν τὰ ὅπλα

παραδόντων τὸν Ἀθηναίων δῆμον διαγνῶναι. καὶ αὐτοὺς ἐς τὴν νῆσον οἱ στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν διεκόμισαν ὑποσπόνδους, μέχρι οὗ Ἀθήναζε πεμφθῶσιν, ὥστε ἄν τις ἁλῷ ἀποδιδράσκων
3 ἅπασι λελύσθαι τὰς σπονδάς. οἱ δὲ τοῦ δήμου προστάται τῶν Κερκυραίων, δεδιότες μὴ οἱ Ἀθηναῖοι τοὺς ἐλθόντας οὐκ ἀποκτείνωσι, μηχανῶνται τοιόνδε τι. τῶν ἐν τῇ νήσῳ πείθουσί τινας ὀλίγους, ὑποπέμψαντες φίλους καὶ διδάξαντες ὡς κατ' εὔνοιαν δὴ λέγειν, ὅτι κράτιστον αὐτοῖς εἴη ὡς τάχιστα ἀποδρᾶναι, πλοῖον δέ τι αὐτοὶ ἑτοιμάσειν· μέλλειν γὰρ δὴ τοὺς στρατηγοὺς τῶν Ἀθηναίων παραδώσειν αὐτοὺς τῷ δήμῳ τῶν Κερκυραίων.

The aristocrats are entrapped into a violation of the terms of surrender, and given up to the vengeance of the democracy.

47 ὡς δὲ ἔπεισαν, καὶ μηχανησαμένων τὸ πλοῖον ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις παρεδέδοντο οἱ πάντες. ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα, ὥστε ἀκριβῆ τὴν πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέστερον ἐγχειρῆσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων κατάδηλοι ὄντες τοὺς ἄνδρας μὴ ἂν βούλεσθαι ὑπ' ἄλλων κομισθέντας, διότι αὐτοὶ ἐς Σικελίαν ἔπλεον, τὴν τιμὴν τοῖς ἄγουσι προσποιῆσαι.

2 Παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι ἐς οἴκημα μέγα καθεῖρξαν, καὶ ὕστερον ἐξάγοντες κατὰ εἴκοσιν ἄνδρας διῆγον διὰ δυοῖν στοίχοιν ὁπλιτῶν ἑκατέρωθεν παρατεταγμένων, δεδεμένους τε πρὸς ἀλλήλους καὶ παιομένους καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων, εἴ πού τίς τινα ἴδοι ἐχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπετά-

48 χυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας. καὶ
ἐς μὲν ἄνδρας ἑξήκοντα ἔλαθον τοὺς ἐν
τῷ οἰκήματι τούτῳ τῷ τρόπῳ ἐξαγαγόν-
τες καὶ διαφθείραντες· ᾤοντο γὰρ αὐτοὺς
[1]μεταστήσοντάς ποι ἄλλοσε ἄγειν· ὡς δὲ
ᾔσθοντο καί τις αὐτοῖς ἐδήλωσεν, τούς τε Ἀθη-
ναίους ἐπεκαλοῦντο καὶ ἐκέλευον σφᾶς, εἰ βούλον-
ται, αὐτοὺς διαφθείρειν, ἔκ τε τοῦ οἰκήματος οὐκέτι
ἤθελον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν κατὰ δύναμιν
2 περιόψεσθαι οὐδένα. οἱ δὲ Κερκυραῖοι κατὰ μὲν
τὰς θύρας οὐδ' αὐτοὶ διενοοῦντο βιάζεσθαι, ἀνα-
βάντες δὲ ἐπὶ τὸ τέγος τοῦ οἰκήματος καὶ διελόν-
τες τὴν ὀροφὴν ἔβαλλον τῷ κεράμῳ καὶ ἐτόξευον
3 κάτω. οἱ δὲ ἐφυλάσσοντό τε ὡς ἠδύναντο, καὶ
ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, οἰστούς τε
οὓς ἀφίεσαν ἐκεῖνοι ἐς τὰς σφαγὰς καθιέντες καὶ
ἐκ κλινῶν τινῶν, αἳ ἔτυχον αὐτοῖς ἐνοῦσαι, τοῖς
σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦν-
τες ἀπαγχόμενοι, παντί [2]τε τρόπῳ τὸ πολὺ τῆς
νυκτός, ἐπεγένετο γὰρ νὺξ τῷ παθήματι, ἀναλοῦντες
σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθά-
4 ρησαν. καὶ αὐτοὺς οἱ Κερκυραῖοι, ἐπειδὴ ἡμέρα
ἐγένετο, φορμηδὸν ἐπὶ ἁμάξας ἐπιβαλόντες ἀπή-
γαγον ἔξω τῆς πόλεως. τὰς δὲ γυναῖκας ὅσαι ἐν
τῷ τειχίσματι ἑάλωσαν ἠνδραποδίσαντο. τοιούτῳ
μὲν τρόπῳ οἱ ἐκ τοῦ ὄρους Κερκυραῖοι ὑπὸ τοῦ
δήμου διεφθάρησαν, καὶ ἡ στάσις πολλὴ γενομένη
ἐτελεύτησεν ἐς τοῦτο, ὅσα γε κατὰ τὸν πόλεμον
5 τόνδε· οὐ γὰρ ἔτι ἦν ὑπόλοιπον τῶν ἑτέρων ὅ τι
καὶ ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς τὴν Σικελίαν,

Massacre of the aristocrats. The Athenians pursue their voyage to Sicily.

[1] μεταστήσαντάς

[2] —τε

ἵνα περ τὸ πρῶτον ὥρμηντο, ἀποπλεύσαντες μετὰ τῶν ἐκεῖ ξυμμάχων ἐπολέμουν.

The Acarnanians occupy Anactorium.

49 Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι καὶ Ἀκαρνᾶνες ἅμα τελευτῶντος τοῦ θέρους στρατευσάμενοι Ἀνακτόριον Κορινθίων πόλιν, ἣ κεῖται ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, ἔλαβον προδοσίᾳ· καὶ ἐκπέμψαντες Κορινθίους αὐτοὶ Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. καὶ τὸ θέρος ἐτελεύτα.

Seizure of a Persian envoy on his way to Sparta.

50 Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀριστείδης ὁ
Ἀρχίππου, εἷς τῶν ἀργυρολόγων νεῶν
Ἀθηναίων στρατηγός, αἳ ἐξεπέμφθησαν
πρὸς τοὺς ξυμμάχους, Ἀρταφέρνην ἄνδρα
Πέρσην παρὰ βασιλέως πορευόμενον ἐς Λακεδαί-
2 μονα ξυλλαμβάνει ἐν Ἠιόνι τῇ ἐπὶ Στρυμόνι. καὶ
αὐτοῦ κομισθέντος οἱ Ἀθηναῖοι τὰς μὲν ἐπιστολὰς
μεταγραψάμενοι ἐκ τῶν Ἀσσυρίων γραμμάτων
ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γεγραμμένων
κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γιγνώσκειν
ὅ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων
3 οὐδένα ταὐτὰ λέγειν· εἰ οὖν βούλονται σαφὲς λέ-
γειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν.
τὸν δὲ Ἀρταφέρνην ὕστερον οἱ Ἀθηναῖοι ἀπο-
στέλλουσι τριήρει ἐς Ἔφεσον καὶ πρέσβεις ἅμα·
οἳ πυθόμενοι αὐτόθι βασιλέα Ἀρταξέρξην τὸν
Ξέρξου νεωστὶ τεθνηκότα, κατὰ γὰρ τοῦτον τὸν
χρόνον ἐτελεύτησεν, ἐπ' οἴκου ἀνεχώρησαν.

51 Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν, κελευσάντων Ἀθηναίων καὶ ὑποπτευσάντων ἐς αὐτούς τι νεωτεριεῖν, ποιη-

σάμενοι μέντοι πρὸς Ἀθηναίους πίστεις καὶ βεβαιότητα ἐκ τῶν δυνατῶν μηδὲν περὶ σφᾶς νεώτερον βουλεύσειν. καὶ ὁ χειμὼν ἐτελεύτα καὶ ἕβδομον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

The Athenians oblige the Chians to dismantle their walls.

52 Τοῦ δ' ἐπιγιγνομένου θέρους εὐθὺς τοῦ τε ἡλίου ἐκλιπές τι ἐγένετο περὶ νουμηνίαν καὶ τοῦ αὐτοῦ μηνὸς ἱσταμένου ἔσεισεν. καὶ οἱ Μυτιληναίων φυγάδες καὶ τῶν ἄλλων Λεσβίων, ὁρμώμενοι οἱ πολλοὶ ἐκ τῆς ἠπείρου καὶ μισθωσάμενοι ἔκ τε Πελοποννήσου ἐπικουρικὸν καὶ αὐτόθεν ξυναγείραντες, αἱροῦσι Ῥοίτειον· καὶ λαβόντες δισχιλίους στατῆρας Φωκαΐτας ἀπέδοσαν

B.C. 424. Rhoeteum and Antandros occupied by Lesbian exiles.

2 πάλιν, οὐδὲν ἀδικήσαντες. καὶ μετὰ τοῦτο ἐπὶ Ἄντανδρον στρατεύσαντες προδοσίας γενομένης λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια τάς τε ἄλλας πόλεις τὰς Ἀκταιας καλουμένας, ἃς πρότερον Μυτιληναίων νεμομένων Ἀθηναῖοι εἶχον, ἐλευθεροῦν, καὶ πάντων μάλιστα τὴν

3 Ἄντανδρον, καὶ κρατυνάμενοι αὐτήν—ναῦς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων καὶ τῆς Ἴδης ἐπικειμένης, καὶ τῇ ἄλλῃ παρασκευῇ—ῥᾳδίως ἀπ' αὐτῆς ὁρμώμενοι τήν τε Λέσβον ἐγγὺς οὖσαν κακώσειν καὶ τα ἐν τῇ ἠπείρῳ Αἰολικὰ πολίσματα χειρώσασθαι. καὶ οἱ μὲν ταῦτα παρασκευάζεσθαι ἔμελλον.

53 Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θερει ἑξήκοντα ναυσὶ καὶ δισχιλίοις ὁπλίταις ἱππεῦσί τε ὀλίγοις, καὶ τῶν ξυμμάχων Μιλησίους καὶ ἄλλους τινὰς ἀγαγόντες, ἐστράτευσαν

PELOPONNESUS. Athenian attack on Cythera.

ἐπὶ Κύθηρα· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικη-
ράτου καὶ Νικόστρατος ὁ Διοτρέφους καὶ Αὐτο-
2 κλῆς ὁ Τολμαίου. τὰ δὲ Κύθηρα νῆσός ἐστιν,
ἐπίκειται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν· Λακε-
δαιμόνιοι δ' εἰσὶ τῶν περιοίκων καὶ Κυθηροδίκης
ἀρχὴ ἐκ τῆς Σπάρτης διέβαινεν αὐτόσε κατὰ ἔτος,
ὁπλιτῶν τε φρουρὰν διέπεμπον ἀεὶ καὶ πολλὴν
3 ἐπιμέλειαν ἐποιοῦντο. ἦν γὰρ αὐτοῖς τῶν τε ἀπ'
Αἰγύπτου καὶ Λιβύης ὁλκάδων προσβολή, καὶ
λῃσταὶ ἅμα τὴν Λακωνικην ἧσσον ἐλύπουν ἐκ
θαλάσσης, ᾗπερ μόνον οἷόν τ' ἦν κακουργεῖσθαι·
πᾶσα γὰρ ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν
54 πέλαγος. κατασχόντες οὖν οἱ Ἀθηναῖοι
τῷ στρατῷ, δέκα μὲν ναυσὶ καὶ δισχι-
λίοις Μιλησίων ὁπλίταις τὴν ἐπὶ θα-
λάσσῃ πόλιν, Σκάνδειαν καλουμένην, αἱ-
ροῦσι, τῷ δὲ ἄλλῳ στρατεύματι ἀποβάντες τῆς
νήσου ἐς τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν
ἐπὶ τὴν ἐπὶ θαλάσσῃ πόλιν τῶν Κυθηρίων, καὶ
εὗρον εὐθὺς αὐτοὺς ἐστρατοπεδευμένους ἅπαντας.
2 καὶ μάχης γενομένης ὀλίγον μέν τινα χρόνον ὑπέ-
στησαν οἱ Κυθήριοι, ἔπειτα τραπόμενοι κατέφυγον
ἐς τὴν ἄνω πόλιν, καὶ ὕστερον ξυνέβησαν πρὸς
Νικίαν καὶ τοὺς ξυνάρχοντας Ἀθηναίοις ἐπιτρέ-
ψαι περὶ σφῶν αὐτῶν πλὴν θανάτου. ἦσαν δέ
τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρός
3 τινας τῶν Κυθηρίων, διὸ καὶ θᾶσσον καὶ ἐπιτη-
δειότερον τό τε παραυτίκα καὶ τὸ ἔπειτα [1] τῆς
ὁμολογίας ἐπράχθη αὐτοῖς· ἀνέστησαν γὰρ ἂν οἱ
Ἀθηναῖοι Κυθηρίους, Λακεδαιμονίους τε ὄντας καὶ

The Athenians garrison the island and ravage the coast of the mainland.

[1] τὰ τῆς

ἐπὶ τῇ Λακωνικῇ τῆς νήσου οὕτως ἐπικειμένης. 4 μετὰ δὲ τὴν ξύμβασιν οἱ Ἀθηναῖοι τήν τε Σκάνδειαν τὸ ἐπὶ τῷ λιμένι πόλισμα παραλαβόντες καὶ τῶν Κυθήρων φυλακὴν ποιησάμενοι ἔπλευσαν ἔς τε Ἀσίνην καὶ Ἕλος καὶ τὰ πλεῖστα τῶν περὶ θάλασσαν, καὶ ἀποβάσεις ποιούμενοι καὶ ἐναυλιζόμενοι τῶν χωρίων οὗ καιρὸς εἴη ἐδῄουν τὴν γῆν ἡμέρας μάλιστα ἑπτά.

Inaction and discouragement of the Lacedaemonians.

55 Οἱ δὲ Λακεδαιμόνιοι ἰδόντες μὲν τοὺς Ἀθηναίους τὰ Κύθηρα ἔχοντας, προσδεχόμενοι δὲ καὶ ἐς τὴν γῆν σφῶν ἀποβάσεις τοιαύτας ποιήσεσθαι, ἀθρόᾳ μὲν οὐδαμοῦ τῇ δυνάμει ἀντετάξαντο, κατὰ δὲ τὴν 2 χώραν φρουρὰς διέπεμψαν, ὁπλιτῶν πλῆθος, ὡς ἑκασταχόσε ἔδει, καὶ τὰ ἄλλα ἐν φυλακῇ πολλῇ ἦσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν, γεγενημένου μὲν τοῦ ἐπὶ τῇ νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, Πύλου δὲ ἐχομένης καὶ Κυθήρων, καὶ πανταχόθεν σφᾶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφυ- 3 λάκτου, ὥστε παρὰ τὸ εἰωθὸς ἱππέας τετρακοσίους κατεστήσαντο καὶ τοξότας, ἔς τε τὰ πολεμικά, εἴπερ ποτέ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο, ξυνεστῶτες παρὰ τὴν ὑπάρχουσαν σφῶν ἰδέαν τῆς παρασκευῆς ναυτικῷ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, οἷς τὸ μὴ ἐπιχειρούμενον ἀεὶ ἐλλιπὲς ἦν 4 τῆς δοκήσεώς τι πράξειν. καὶ ἅμα τὰ τῆς τύχης πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς ἔκπληξιν μεγίστην παρεῖχεν, καὶ ἐδεδίεσαν μή ποτε αὖθις ξυμφορά τις αὐτοῖς περιτύχῃ οἵα καὶ

ἐν τῇ νήσῳ. ἀτολμότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας
ἦσαν καὶ πᾶν ὅ τι κινήσειαν ᾤοντο ἁμαρτήσεσθαι
διὰ τὸ τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι ἐκ τῆς
πρὶν ἀηθείας τοῦ κακοπραγεῖν.

56 Τοῖς *δ'* Ἀθηναίοις *τότε τὴν παραθαλάσσιον*
δῃοῦσι τὰ μὲν πολλὰ ἡσύχασαν, ὡς καθ'
ἑκάστην φρουρὰν γίγνοιτό τις ἀπόβασις,
πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι
2 *εἶναι καὶ ἐν τῷ τοιούτῳ· μία δὲ φρουρά,*
ἥπερ καὶ ἠμύνατο περὶ Κοτύρταν *καὶ* Ἀφρο-
δισίαν, τὸν μὲν ὄχλον τῶν ψιλῶν ἐσκεδασμένον
ἐφόβησεν ἐπιδρομῇ, τῶν δὲ ὁπλιτῶν δεξαμένων
ὑπεχώρησε πάλιν, καὶ ἄνδρες τέ τινες ἀπέθανον
αὐτῶν ὀλίγοι καὶ ὅπλα ἐλήφθη, τροπαῖόν τε
στήσαντες οἱ Ἀθηναῖοι *ἀπέπλευσαν ἐς* Κύθηρα.
3 *ἐκ δὲ αὐτῶν περιέπλευσαν ἐς* Ἐπίδαυρον *τὴν* Λι-
μηράν, καὶ δῃώσαντες μέρος τι τῆς γῆς ἀφικνοῦν-
ται ἐπὶ Θυρέαν, *ἥ ἐστι μὲν τῆς* Κυνοσουρίας *γῆς*
καλουμένης, μεθορία δὲ τῆς Ἀργείας *καὶ* Λακωνι-
4 *κῆς· νεμόμενοι δὲ αὐτὴν ἔδοσαν* Λακεδαιμόνιοι
Αἰγινήταις *ἐκπεσοῦσιν ἐνοικεῖν διά τε τὰς ὑπὸ τὸν*
σεισμὸν σφίσι γενομένας καὶ τῶν Εἱλώτων *τὴν*
ἐπανάστασιν εὐεργεσίας, καὶ ὅτι Ἀθηναίων *ὑπα-*
κούοντες ὅμως πρὸς τὴν ἐκείνων γνώμην ἀεὶ ἕστα-
57 *σαν. προσπλεόντων οὖν ἔτι τῶν* Ἀθη-
ναίων οἱ Αἰγινῆται *τὸ μὲν ἐπὶ τῇ θα-*
λάσσῃ ὃ ἔτυχον οἰκοδομοῦντες τεῖχος
ἐκλείπουσιν, ἐς δὲ τὴν ἄνω πόλιν, ἐν
ᾗ ᾤκουν, ἀπεχώρησαν, ἀπέχουσαν σταδίους μά-
2 *λιστα δέκα τῆς θαλάσσης. καὶ αὐτοῖς τῶν* Λακε-

Descents of the Athenians on different points of the coast.

They attack and destroy Thyrea, where the Aeginetan exiles were settled.

δαιμονίων φρουρὰ μία τῶν περὶ τὴν χώραν, ἥπερ
καὶ ξυνετείχιζε, ξυνεσελθεῖν μὲν ἐς τὸ τεῖχος οὐκ
ἠθέλησαν δεομένων τῶν Αἰγινητῶν, ἀλλ' αὐτοῖς
κίνδυνος ἐφαίνετο ἐς τὸ τεῖχος κατακλῄεσθαι· ἀνα-
χωρήσαντες δὲ ἐπὶ τὰ μετέωρα, ὡς οὐκ ἐνόμιζον
3 ἀξιόμαχοι εἶναι, ἡσύχαζον. ἐν τούτῳ δὲ οἱ Ἀθη-
ναῖοι κατασχόντες καὶ χωρήσαντες εὐθὺς πάσῃ τῇ
στρατιᾷ αἱροῦσι τὴν Θυρέαν· καὶ τήν τε πόλιν
κατέκαυσαν καὶ τὰ ἐνόντα ἐξεπόρθησαν, τούς τε
Αἰγινήτας, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν, ἄγοντες
ἀφίκοντο ἐς τὰς Ἀθήνας καὶ τὸν ἄρχοντα ὃς παρ'
αὐτοῖς ἦν τῶν Λακεδαιμονίων, Τάνταλον τὸν Πα-
4 τροκλέους· ἐζωγρήθη γὰρ τετρωμένος. ἦγον δέ
τινας καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς
ἐδόκει ἀσφαλείας ἕνεκα μεταστῆσαι. καὶ τούτους
μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς
νήσους, καὶ τοὺς ἄλλους Κυθηρίους οἰκοῦντας τὴν
ἑαυτῶν φόρον τέσσαρα τάλαντα φέρειν, Αἰγινή-
τας δὲ ἀποκτεῖναι πάντας ὅσοι ἑάλωσαν διὰ τὴν
προτέραν ἀεί ποτε ἔχθραν, Τάνταλον δὲ παρὰ τοὺς
ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους καταδῆ-
σαι.

SICILY. Congress of the Sicilian Greeks at Gela.

58 Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις
καὶ Γελῴοις ἐκεχειρία γίγνεται πρῶτον
πρὸς ἀλλήλους· εἶτα καὶ οἱ ἄλλοι Σικε-
λιῶται ξυνελθόντες ἐς Γέλαν, ἀπὸ πα-
σῶν τῶν πόλεων πρέσβεις, ἐς λόγους κατέστησαν
ἀλλήλοις, εἴ πως ξυναλλαγεῖεν. καὶ ἄλλαι τε
πολλαὶ γνῶμαι ἐλέγοντο ἐπ' ἀμφότερα, διαφερο-
μένων καὶ ἀξιούντων, ὡς ἕκαστοί τι ἐλασσοῦσθαι

ἐνόμιζον, καὶ Ἑρμοκράτης ὁ Ἕρμωνος Συρακόσιος ὅσπερ καὶ ἔπεισε μάλιστα αὐτούς, ἐς το κοινὸν τοιούτους δὴ λόγους εἶπεν.

Speech of Hermocrates. His intention is practical; to promote the general interests of Sicily.

59 Οὔτε πόλεως ὢν ἐλαχίστης, ὦ Σικελιῶται, τοὺς λόγους ποιήσομαι οὔτε πονουμένης μάλιστα τῷ πολέμῳ, ἐς κοινὸν δὲ τὴν δοκοῦσάν μοι βελτίστην γνώμην εἶναι

2 ἀποφαινόμενος τῇ Σικελίᾳ πάσῃ. καὶ περὶ μὲν τοῦ πολεμεῖν, ὡς χαλεπόν, τί ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι μακρηγοροίη; οὐδεὶς γὰρ οὔτε ἀμαθίᾳ ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ, ἢν οἴηταί τι πλεον σχήσειν, ἀποτρέπεται. ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι·

3 αὐτὰ δὲ ταῦτα εἰ μὴ ἐν καιρῷ τύχοιεν ἑκάτεροι πράσσοντες, αἱ παραινέσεις τῶν ξυναλλαγῶν ὠφέλιμοι. ὃ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις πλείστου ἂν ἄξιον γένοιτο· τὰ γὰρ ἴδια ἕκαστοι εὖ βουλευόμενοι δὴ θέσθαι τό τε πρῶτον ἐπολεμήσαμεν, καὶ νῦν πρὸς ἀλλήλους δι' ἀντιλογιῶν πειρώμεθα καταλλαγῆναι, καὶ ἢν ἄρα μὴ προχωρήσῃ ἴσον ἑκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν.

This is no time for internal quarrels, when the whole island is endangered by Athenian aggression.

60 καίτοι γνῶναι χρὴ ὅτι οὐ περὶ τῶν ἰδίων μόνον, εἰ σωφρονοῦμεν, ἡ ξύνοδος ἔσται, ἀλλ' εἰ ἐπιβουλευομένην τὴν πᾶσαν Σικελίαν, ὡς ἐγὼ κρίνω, ὑπ' Ἀθηναίων δυνησόμεθα ἔτι διασῶσαι· καὶ διαλλακτὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαιοτέρους περὶ τῶνδε Ἀθηναίους νομίσαι, οἳ δύναμιν ἔχοντες με-

γίστην τῶν Ἑλλήνων τάς τε ἁμαρτίας ἡμῶν τηροῦ-
σιν, ὀλίγαις ναυσὶ παρόντες, καὶ ὀνόματι ἐννόμῳ
ξυμμαχίας τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ ξυμ-
2 φέρον καθίστανται. πόλεμον γὰρ αἰρομένων ἡμῶν
καὶ ἐπαγομένων αὐτούς, ἄνδρας οἳ καὶ τοὺς μὴ
ἐπικαλουμένους αὐτοὶ ἐπιστρατεύουσιν, κακῶς τε
ἡμᾶς αὐτοὺς ποιούντων τέλεσι τοῖς οἰκείοις, καὶ τῆς
ἀρχῆς ἅμα προκοπτόντων ἐκείνοις, εἰκός, ὅταν
γνῶσιν ἡμᾶς τετρυχωμένους, καὶ πλέονί ποτε στό-
λῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσασθαι ὑπὸ

61 They do not care in reality for quarrels of races: they mean to subdue Sicily.

σφᾶς ποιεῖσθαι. καίτοι τῇ ἑαυτῶν ἑκά-
στους, εἰ σωφρονοῦμεν, χρὴ τὰ μὴ προσ-
ήκοντα ἐπικτωμένους μᾶλλον ἢ τὰ ἑτοῖ-
μα βλάπτοντας ξυμμάχους τε ἐπάγεσθαι
καὶ τοὺς κινδύνους προσλαμβάνειν, νομίσαι τε
στάσιν μάλιστα φθείρειν τὰς πόλεις καὶ τὴν Σικε-
λίαν, ἧς γε οἱ ἔνοικοι ξύμπαντες μὲν ἐπιβουλευό-
2 μεθα, κατὰ πόλεις δὲ διέσταμεν. ἃ χρὴ γνόντας
καὶ ἰδιώτην ἰδιώτῃ καταλλαγῆναι καὶ πόλιν πόλει,
καὶ πειρᾶσθαι κοινῇ σώζειν τὴν πᾶσαν Σικελίαν,
παρεστάναι δὲ μηδενὶ ὡς οἱ μὲν Δωριῆς ἡμῶν
πολέμιοι τοῖς Ἀθηναίοις, τὸ δὲ Χαλκιδικὸν τῇ
3 Ἰάδι ξυγγενείᾳ ἀσφαλές. οὐ γὰρ τοῖς ἔθνεσιν
ὅτι δίχα πέφυκε τοῦ ἑτέρου ἔχθει ἐπίασιν, ἀλλὰ
τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν ἐφιέμενοι, ἃ κοινῇ κε-
κτήμεθα. ἐδήλωσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικοῦ
γένους παρακλήσει· τοῖς γὰρ οὐδεπώποτε σφίσι
κατὰ τὸ ξυμμαχικὸν προσβοηθήσασιν αὐτοὶ τὸ
δίκαιον μᾶλλον τῆς ξυνθήκης προθύμως παρέσχον-
4 το. καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν

τε καὶ προνοεῖσθαι πολλὴ ξυγγνώμη, καὶ οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις οὖσιν· πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἴκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν. ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἥκει κρίνας, τὸ κοινῶς φοβερὸν ἅπαντας εὖ θέσθαι,
5 ἁμαρτάνομεν. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβαίημεν· οὐ γὰρ ἀπὸ τῆς αὐτῶν ὁρμῶνται Ἀθηναῖοι, ἀλλ' ἐκ τῆς τῶν ἐπικαλεσαμένων. καὶ οὕτως οὐ πόλεμος πολέμῳ, εἰρήνῃ δὲ διαφοραὶ ἀπραγμόνως παύονται, οἵ τ' ἐπίκλητοι εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἄπρακτοι ἀπίασιν.

62 Καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους τοσοῦτον ἀγαθὸν εὖ βουλευομένοις εὑρίσκεται· τὴν δὲ ὑπὸ πάντων ὁμολογουμένην ἄριστον εἶναι εἰρήνην πῶς οὐ χρὴ καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι; ἢ δοκεῖτε, εἴ τῴ τι ἔστιν ἀγαθὸν ἢ εἴ τῳ τὰ ἐναντία, οὐχ ἡσυχία μᾶλλον ἢ πόλεμος τὸ μὲν παῦσαι ἂν ἑκατέρῳ, τὸ δὲ ξυνδιασῶσαι, καὶ τὰς τιμὰς καὶ λαμπρότητας ἀκινδυνοτέρας ἔχειν τὴν εἰρήνην, ἄλλα τε ὅσα ἐν μήκει λόγων ἄν τις διέλθοι ὥσπερ περὶ τοῦ πολεμεῖν;
2 ἃ χρὴ σκεψαμένους μὴ τοὺς ἐμοὺς λόγους ὑπεριδεῖν, τὴν δὲ αὑτοῦ τινὰ σωτηρίαν μᾶλλον ἀπ' αὐτῶν προϊδεῖν. καὶ εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται, τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνοὺς ὅτι πλείους ἤδη, καὶ τιμωρίαις μετιόντες τοὺς ἀδικοῦντας καὶ ἐλπίσαν-

Moreover war is uncertain and dangerous in any case.

τες ἕτεροι δυνάμει τινὶ πλεονεκτήσειν, οἱ μὲν οὐχ
ὅσον οὐκ ἠμύναντο ἀλλ' οὐδ' ἐσώθησαν, τοῖς δ'
ἀντὶ τοῦ πλέον ἔχειν προσκαταλιπεῖν τὰ αὑτῶν
5 ξυνέβη. τιμωρία γὰρ οὐκ εὐτυχεῖ δικαίως, ὅτι καὶ
ἀδικεῖται· οὐδὲ ἰσχὺς βέβαιον, διότι καὶ εὔελπι.
τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον
κρατεῖ, πάντων τε σφαλερώτατον ὂν ὅμως καὶ
χρησιμώτατον φαίνεται· ἐξ ἴσου γὰρ δεδιότες προ-
63 μηθίᾳ μᾶλλον ἐπ' ἀλλήλους ἐρχόμεθα. καὶ νῦν
τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκ-
μαρτον δέος, καὶ διὰ τὸ ἤδη φοβεροὺς
παρόντας Ἀθηναίους, κατ' ἀμφότερα ἐκ-
πλαγέντες, καὶ τὸ ἐλλιπὲς τῆς γνώμης

Let us therefore make peace and repel the common enemy.

ὧν ἕκαστός [1]τι ᾠήθημεν πράξειν ταῖς κωλύμαις
ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι, τοὺς ἐφε-
στῶτας πολεμίους ἐκ τῆς χώρας ἀποπέμπωμεν,
2 καὶ αὐτοὶ μάλιστα μὲν ἐς ἀΐδιον ξυμβῶμεν, εἰ δὲ
μή, χρόνον ὡς πλεῖστον σπεισάμενοι τὰς ἰδίας
διαφορὰς ἐς αὖθις ἀναβαλώμεθα. τὸ ξύμπαν τε
δὴ γνῶμεν πειθόμενοι μὲν ἐμοὶ πόλιν ἕξοντες ἕκα-
στος ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες τὸν εὖ
3 καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ ἀμυνούμεθα· ἢν
δ' ἀπιστήσαντες ἄλλοις ὑπακούσωμεν, οὐ περὶ
τοῦ τιμωρήσασθαί τινα, ἀλλὰ καὶ ἄγαν εἰ τύχοι-
μεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς
οὐ χρὴ κατ' ἀνάγκην γιγνόμεθα.

64 Καὶ ἐγὼ μέν, ἅπερ καὶ ἀρχόμενος εἶπον, πόλιν
τε μεγίστην παρεχόμενος καὶ ἐπιὼν τῳ
μᾶλλον ἢ ἀμυνούμενος, ἀξιῶ προειδό-
μενος αὐτῶν ξυγχωρεῖν, καὶ μὴ τοὺς

Thus we shall secure the independence of Sicily.

[1] ει

ἐναντίους οὕτω κακῶς δρᾶν ὥστε αὐτὸς τὰ πλείω βλάπτεσθαι, μηδὲ μωρίᾳ φιλονεικῶν ἡγεῖσθαι τῆς τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ εἶναι καὶ ἧς
2 οὐκ ἄρχω τύχης, ἀλλ' ὅσον εἰκὸς ἡσσᾶσθαι. καὶ τοὺς ἄλλους δικαιῶ ταὐτό μοι ποιῆσαι ὑφ' ὑμῶν αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν. οὐδὲν γὰρ αἰσχρὸν οἰκείους οἰκείων ἡσσᾶσθαι, ἢ Δωριέα τινὰ Δωριέως ἢ Χαλκιδέα τῶν ξυγγενῶν, τὸ δὲ ξύμπαν γείτονας ὄντας καὶ ξυνοίκους μιᾶς χώρας καὶ περιρρύτου, καὶ ὄνομα ἓν κεκλημένους Σικελιώτας· οἳ πολεμήσομέν τε, οἶμαι, ὅταν ξυμβῇ, καὶ ξυγχωρησόμεθά γε πάλιν, καθ' ἡμᾶς αὐτοὺς
3 λόγοις κοινοῖς χρώμενοι· τοὺς δὲ ἀλλοφύλους ἐπελθόντας ἀθρόοι ἀεί, ἢν σωφρονῶμεν, ἀμυνούμεθα, εἴπερ καὶ καθ' ἑκάστους βλαπτόμενοι ξύμπαντες κινδυνεύομεν· ξυμμάχους δὲ οὐδέποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ διαλλακτάς. τάδε γὰρ ποιοῦντες ἔν τε τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερήσομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκείου πολέμου, καὶ ἐς τὸ ἔπειτα καθ' ἡμᾶς αὐτοὺς ἐλευθέραν νεμούμεθα καὶ ὑπὸ ἄλλων ἧσσον ἐπιβουλευομένην.

The Sicilian Greeks conclude a general peace. The Athenian fleet withdraws: the commanders are punished on their return.

65 Τοιαῦτα τοῦ Ἑρμοκράτους εἰπόντος πειθόμενοι οἱ Σικελιῶται αὐτοὶ μὲν κατὰ σφᾶς αὐτοὺς ξυνηνέχθησαν γνώμῃ, ὥστε ἀπαλλάσσεσθαι τοῦ πολέμου ἔχοντες ἃ ἕκαστοι ἔχουσιν, τοῖς δὲ Καμαριναίοις Μοργαντίνην εἶναι ἀργύριον τακτὸν τοῖς Συρα-
2 κοσίοις ἀποδοῦσιν· οἱ δὲ τῶν Ἀθηναίων ξύμμαχοι παρακαλέσαντες αὐτῶν τοὺς ἐν τέλει ὄντας εἶπον ὅτι ξυμβήσονται καὶ αἱ σπονδαὶ ἔσονται κἀκεί-

νοις κοιναι. ἐπαινεσάντων δὲ αὐτῶν ἐποιοῦντο τὴν
ὁμολογίαν, καὶ αἱ νῆες τῶν Ἀθηναίων ἀπέπλευσαν
3 μετὰ ταῦτα ἐκ Σικελίας. ἐλθόντας δὲ τοὺς στρα-
τηγοὺς οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς μὲν φυγῇ
ἐζημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν δὲ τρί-
τον, Εὐρυμέδοντα, χρήματα ἐπράξαντο, ὡς ἐξὸν
αὐτοῖς τὰ ἐν Σικελίᾳ καταστρέψασθαι δώροις
4 πεισθέντες ἀποχωρήσειαν. οὕτω τῇ παρούσῃ εὐ-
τυχίᾳ χρώμενοι ἠξίουν σφίσι μηδὲν ἐναντιοῦσθαι,
ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ καὶ τὰ ἀπορώτερα
μεγάλῃ τε ὁμοίως καὶ ἐνδεεστέρᾳ παρασκευῇ κατ-
εργάζεσθαι. αἰτία δ' ἦν ἡ παρὰ λόγον τῶν πλειό-
νων εὐπραγία αὐτοῖς ὑποτιθεῖσα ἰσχὺν τῆς ἐλ-
πίδος.

MEGARA. The democratical leaders, in fear of a revolution, negotiate with the Athenians.

66 Τοῦ δ' αὐτοῦ θέρους Μεγαρῆς οἱ ἐν τῇ πόλει
πιεζόμενοι ὑπό τε Ἀθηναίων τῷ πολέμῳ,
ἀεὶ κατὰ ἔτος ἕκαστον δὶς ἐσβαλλόντων
πανστρατιᾷ ἐς τὴν χώραν, καὶ ὑπὸ τῶν
σφετέρων φυγάδων τῶν ἐκ Πηγῶν, οἳ
στασιασάντων ἐκπεσόντες ὑπὸ τοῦ πλήθους χα-
λεποὶ ἦσαν λῃστεύοντες, ἐποιοῦντο λόγους ἐν
ἀλλήλοις ὡς χρὴ δεξαμένους τοὺς φεύγοντας μὴ
2 ἀμφοτέρωθεν τὴν πόλιν φθείρειν. οἱ δὲ φίλοι τῶν
ἔξω τὸν θροῦν αἰσθόμενοι φανερῶς μᾶλλον ἢ πρό-
τερον καὶ αὐτοὶ ἠξίουν τούτου τοῦ λόγου ἔχεσθαι.
γνόντες δὲ οἱ τοῦ δήμου προστάται οὐ δυνατὸν τὸν
δῆμον ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν καρτε-
ρεῖν, ποιοῦνται λόγους δείσαντες πρὸς τοὺς τῶν
Ἀθηναίων στρατηγούς, Ἱπποκράτην τε τὸν Ἀρί-
φρονος καὶ Δημοσθένην τὸν Ἀλκισθένους, βουλό-

μενοι ἐνδοῦναι τὴν πόλιν, καὶ νομίζοντες ἐλάσσω
σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας ὑπὸ σφῶν
3 κατελθεῖν. ξυνέβησάν τε πρῶτα μὲν τὰ μακρὰ
τείχη ἑλεῖν Ἀθηναίους—ἦν δὲ σταδίων μάλιστα
ὀκτὼ ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν τὸν λιμένα
αὐτῶν—ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νισαίας
οἱ Πελοποννήσιοι, ἐν ᾗ αὐτοὶ μόνοι ἐφρούρουν
βεβαιότητος ἕνεκα τῶν Μεγάρων, ἔπειτα δὲ καὶ
τὴν ἄνω πόλιν πειρᾶσθαι ἐνδοῦναι· ῥᾷον δ' ἤδη
ἔμελλον προσχωρήσειν τούτου γεγενημένου.

67 Οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπό τε τῶν ἔργων
καὶ τῶν λόγων παρεσκεύαστο ἀμφοτέροις, ὑπὸ νύκτα πλεύσαντες ἐς Μινῴαν
τὴν Μεγαρέων νῆσον ὁπλίταις ἑξακοσίοις, ὧν Ἱπποκράτης ἦρχεν, ἐν ὀρύγματι
ἐκαθέζοντο, ὅθεν ἐπλίνθευον τὰ τείχη καὶ ἀπεῖχεν

Athenian expedition. The walls connecting Megara with the port of Nisaea are occupied.

2 οὐ πολύ· οἱ δὲ μετὰ τοῦ Δημοσθένους τοῦ
ἑτέρου στρατηγοῦ Πλαταιῆς τε ψιλοὶ καὶ ἕτεροι
περίπολοι ἐνήδρευσαν ἐς τὸ Ἐνυάλιον, ὅ ἐστιν
ἔλασσον ἄποθεν. καὶ ᾔσθετο οὐδεὶς εἰ μὴ οἱ ἄνδρες
οἷς ἐπιμελὲς ἦν εἰδέναι τὴν νύκτα ταύτην. καὶ
ἐπειδὴ ἕως ἔμελλε γίγνεσθαι, οἱ προδιδόντες τῶν
Μεγαρέων οὗτοι τοιόνδε ἐποίησαν. ἀκάτιον ἀμ-
3 φηρικὸν ὡς λῃσταὶ ἐκ πολλοῦ τεθεραπευκότες
τὴν ἄνοιξιν τῶν πυλῶν εἰώθεσαν ἐπὶ ἁμάξῃ,
πείθοντες τὸν ἄρχοντα, διὰ τῆς τάφρου κατα-
κομίζειν τῆς νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν·
4 καὶ πρὶν ἡμέραν εἶναι πάλιν αὐτὸ τῇ ἁμάξῃ
κομίσαντες ἐς τὸ τεῖχος κατὰ τὰς πύλας ἐσῆγον,
ὅπως τοῖς ἐκ τῆς Μινῴας Ἀθηναίοις ἀφανὴς δὴ

εἴη ἡ φυλακή, μὴ ὄντος ἐν τῷ λιμένι πλοιου
5 φανεροῦ μηδενός. καὶ τότε πρὸς ταῖς πύλαις ἤδη
ἦν ἡ ἅμαξα, καὶ ἀνοιχθεισῶν κατὰ τὸ εἰωθὸς ὡς
τῷ ἀκατίῳ οἱ Ἀθηναῖοι, ἐγίγνετο γὰρ ἀπὸ ξυνθή-
ματος τὸ τοιοῦτον, ἰδόντες ἔθεον δρόμῳ ἐκ τῆς
ἐνέδρας, βουλόμενοι φθάσαι πρὶν ξυγκλῃσθῆναι
πάλιν τὰς πύλας καὶ ἕως ἔτι ἡ ἅμαξα ἐν αὐταῖς
ἦν, κώλυμα οὖσα προσθεῖναι· καὶ αὐτοῖς ἅμα καὶ
οἱ ξυμπράσσοντες Μεγαρῆς τοὺς κατὰ τὰς πύλας
6 φύλακας κτείνουσιν. καὶ πρῶτον μὲν οἱ περὶ τὸν
Δημοσθένην Πλαταιῆς τε καὶ περίπολοι ἐσέδρα-
μον οὗ νῦν τὸ τροπαῖόν ἐστι, καὶ εὐθὺς ἐντὸς τῶν
πυλῶν, ᾔσθοντο γὰρ οἱ ἐγγύτατα Πελοποννήσιοι,
μαχόμενοι τοὺς προσβοηθοῦντας οἱ Πλαταιῆς ἐκρά-
τησαν καὶ τοῖς τῶν Ἀθηναίων ὁπλίταις ἐπιφερο-
68 μένοις βεβαίους τὰς πύλας παρέσχον· ἔπειτα δὲ
καὶ τῶν Ἀθηναίων ἤδη ὁ αἰεὶ ἐντὸς γιγνόμενος

The conspiracy is detected in time to save the city itself.

χωρεῖ ἐπὶ τὸ τεῖχος. καὶ οἱ Πελοποννή-
σιοι φρουροὶ τὸ μὲν πρῶτον ἀντισχόντες
ἠμύνοντο ὀλίγοι καὶ ἀπέθανόν τινες αὐ-
τῶν, οἱ δὲ πλείους ἐς φυγὴν κατέστησαν,
φοβηθεντες ἐν νυκτί τε πολεμίων προσπεπτωκό-
των καὶ τῶν προδιδόντων Μεγαρέων ἀντιμαχομένων
νομίσαντες τοὺς ἅπαντας σφᾶς Μεγαρέας προδε-
2 δωκέναι. ξυνέπεσε γὰρ καὶ τὸν τῶν Ἀθηναίων
κήρυκα ἀφ' ἑαυτοῦ γνώμης κηρῦξαι τὸν βουλόμενον
ἰέναι Μεγαρέων μετὰ Ἀθηναίων θησόμενον τὰ
ὅπλα. οἱ δ' ὡς ἤκουσαν οὐκέτι ἀνέμενον, ἀλλὰ
τῷ ὄντι νομίσαντες κοινῇ πολεμεῖσθαι κατέφυγον
ἐς τὴν Νισαιαν.

3 Ἅμα δὲ ἕῳ, ἑαλωκότων ἤδη τῶν τειχῶν καὶ
τῶν ἐν τῇ πόλει Μεγαρέων θορυβουμένων, οἱ πρὸς
τοὺς Ἀθηναίους πράξαντες καὶ ἄλλοι μετ' αὐτῶν,
πλῆθος ὃ ξυνῄδει, ἔφασαν χρῆναι ἀνοίγειν τὰς
4 πύλας καὶ ἐπεξιέναι ἐς μάχην. ξυνέκειτο δὲ αὐ-
τοῖς τῶν πυλῶν ἀνοιχθεισῶν ἐσπίπτειν τοὺς Ἀθη-
ναίους, αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι· λίπα
γὰρ ἀλείψεσθαι, ὅπως μὴ ἀδικῶνται. ἀσφάλεια
δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως· καὶ γὰρ
οἱ ἀπὸ τῆς Ἐλευσῖνος κατὰ τὸ ξυγκείμενον τετρα-
κισχίλιοι ὁπλῖται τῶν Ἀθηναίων καὶ ἱππῆς ἑξα-
5 κόσιοι οἱ τὴν νύκτα πορευόμενοι παρῆσαν. ἀλη-
λιμμένων δὲ αὐτῶν καὶ ὄντων ἤδη περὶ τὰς πύλας
καταγορεύει τις ξυνειδὼς τοῖς ἑτέροις τὸ ἐπιβού-
λευμα. καὶ οἱ ξυστραφέντες ἀθρόοι ἦλθον καὶ οὐκ
ἔφασαν χρῆναι οὔτε ἐπεξιέναι—οὐδὲ γὰρ πρότερόν
πω τοῦτο ἰσχύοντες μᾶλλον τολμῆσαι—οὔτε ἐς
κίνδυνον φανερὸν τὴν πόλιν καταγαγεῖν· εἴ τε μὴ
6 πείσεταί τις, αὐτοῦ τὴν μάχην ἔσεσθαι. ἐδήλουν
δὲ οὐδὲν ὅτι ἴσασι τὰ πρασσόμενα, ἀλλ' ὡς τὰ
βέλτιστα βουλεύοντες ἰσχυρίζοντο, καὶ ἅμα περὶ
τὰς πύλας παρέμενον φυλάσσοντες, ὥστε οὐκ ἐγέ-
νετο τοῖς ἐπιβουλεύουσι πρᾶξαι ὃ ἔμελλον.

9 γνόντες δὲ οἱ τῶν Ἀθηναίων στρατηγοὶ ὅτι ἐναντίωμά
τι ἐγένετο καὶ τὴν πόλιν βίᾳ οὐχ οἷοί τε
ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθὺς πε-
ριετείχιζον, νομίζοντες, εἰ πρὶν ἐπιβοη-
θῆσαί τινας ἐξέλοιεν, θᾶσσον ἂν καὶ τὰ
Μέγαρα προσχωρῆσαι—παρεγένετο δὲ σίδηρός τε
ἐκ τῶν Ἀθηνῶν ταχὺ καὶ λιθουργοὶ καὶ τἆλλα

The Athenians blockade Nisaea, and oblige the Peloponnesian garrison to capitulate.

2 ἐπιτήδεια—ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἑκατέρωθεν ἐς θάλασσαν τῆς Νισαίας, τάφρον τε καὶ τείχη διελομένη ἡ στρατιά, ἔκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπτοντες τὰ δένδρα καὶ ὕλην ἀπεσταύρουν εἴ πῃ δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα. καὶ ταύτην
3 μὲν τὴν ἡμέραν ὅλην εἰργάζοντο· τῇ δ' ὑστεραίᾳ περὶ δείλην τὸ τεῖχος ὅσον οὐκ ἀποτετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες, σίτου τε ἀπορίᾳ—ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο—καὶ τοὺς Πελοποννησίους οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν, τούς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι ὅπλα παραδόντας, τοῖς δὲ Λακεδαιμονίοις, τῷ τε ἄρχοντι καὶ εἴ τις ἄλλος ἐνῆν, χρῆ-
4 σθαι Ἀθηναίους ὅ τι ἂν βούλωνται. ἐπὶ τούτοις ὁμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μακρὰ τείχη ἀπορρήξαντες ἀπὸ τῆς τῶν Μεγαρέων πόλεως καὶ τὴν Νίσαιαν παραλαβόντες τἆλλα παρεσκευάζοντο.

Brasidas collects troops, and marches to secure Megara.

70 Βρασίδας δὲ ὁ Τέλλιδος Λακεδαιμόνιος κατὰ τοῦτον τὸν χρόνον ἐτύγχανε περὶ Σικυῶνα καὶ Κόρινθον ὤν, ἐπὶ Θρᾴκης στρατείαν παρασκευαζόμενος. καὶ ὡς ᾔσθετο τῶν τειχῶν τὴν ἅλωσιν, δείσας περί τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννησίοις καὶ μὴ τὰ Μέγαρα ληφθῇ, πέμπει ἔς τε τοὺς Βοιωτοὺς κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τρι-

2 ποδίσκον—ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα
τοῦτο ἔχουσα ὑπὸ τῷ ὄρει τῇ Γερανίᾳ—καὶ αὐτὸς
ἔχων ἦλθεν ἑπτακοσίους μὲν καὶ δισχιλίους Κο-
ρινθίων ὁπλίτας, Φλιασίων δὲ τετρακοσίους, Σι-
κυωνίων δὲ ἑξακοσίους καὶ τοὺς μεθ' αὐτοῦ ὅσοι
ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν ἔτι
3 καταλήψεσθαι ἀνάλωτον. ὡς δὲ ἐπύθετο—ἔτυχε
γὰρ νυκτὸς ἐπὶ τὸν Τριποδίσκον ἐξελθών—ἀπο-
λέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος
γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει λα-
θὼν τοὺς Ἀθηναιους ὄντας περὶ τὴν θάλασσαν,
βουλόμενος μὲν τῷ λόγῳ καὶ ἅμα, εἰ δύναιτο, ἔργῳ
τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν
Μεγαρέων πόλιν εἰσελθὼν βεβαιώσασθαι. καὶ
ἠξίου δέξασθαι σφᾶς, λέγων ἐν ἐλπίδι εἶναι ἀνα-
71 λαβεῖν Νίσαιαν. αἱ δὲ τῶν Μεγαρέων στάσεις
φοβούμεναι οἱ μὲν μὴ τοὺς φεύγοντας σφίσιν ἐσα-
γαγὼν αὐτοὺς ἐκβάλῃ, οἱ δὲ μὴ αὐτὸ
τοῦτο ὁ δῆμος δείσας ἐπίθηται σφίσι
καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὖσα
ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόλη-
ται, οὐκ ἐδέξαντο, ἀλλ' ἀμφοτέροις ἐδόκει ἡσυχά-
2 σασι τὸ μέλλον περιϊδεῖν· ἤλπιζον γὰρ καὶ μάχην
ἑκάτεροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσ-
βοηθησάντων, καὶ οὕτω σφίσιν ἀσφαλεστέρως
ἔχειν, οἷς τις εἴη εὔνους, κρατήσασι προσχωρῆσαι.
ὁ δὲ Βρασίδας ὡς οὐκ ἔπειθεν, ἀνεχώρησε πάλιν
ἐς τὸ ἄλλο στράτευμα.

The Megarians do not admit him, but wait to see the course of events.

72 Ἅμα δὲ τῇ ἕῳ οἱ Βοιωτοὶ παρῆσαν, διανενοη-
μένοι μὲν καὶ πρὶν Βρασίδαν πέμψαι βοηθεῖν

ἐπὶ τὰ Μεγαρα, ὡς οὐκ ἀλλοτρίου ὄντος τοῦ κιν-
δύνου, καὶ ἤδη ὄντες πανστρατιᾷ Πλα-
ταιᾶσιν· ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος,
πολλῷ μᾶλλον ἐρρώσθησαν, καὶ ἀπο-
στείλαντες διακοσίους καὶ δισχιλίους
ὁπλίτας καὶ ἱππέας ἑξακοσίους τοῖς πλείοσιν
2 ἀπῆλθον πάλιν. παρόντος δὲ ἤδη ξύμπαντος
τοῦ στρατεύματος, ὁπλιτῶν οὐκ ἔλασσον ἑξα-
κισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὁπλιτῶν
περὶ τὴν Νίσαιαν ὄντων καὶ τὴν θάλασσαν ἐν
τάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδίον ἐσκεδασμένων,
οἱ ἱππῆς οἱ τῶν Βοιωτῶν ἀπροσδοκήτοις ἐπιπε-
3 σόντες τοῖς ψιλοῖς ἔτρεψαν ἐπὶ τὴν θάλασσαν· ἐν
γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγα-
ρεῦσιν οὐδαμόθεν ἐπῆλθεν. ἀντεπεξελάσαντες δὲ
καὶ οἱ τῶν Ἀθηναίων ἐς χεῖρας ᾔεσαν, καὶ ἐγένετο
ἱππομαχία ἐπὶ πολύ, ἐν ᾗ ἀξιοῦσιν ἑκάτεροι οὐχ
ἥσσους γενέσθαι. τὸν μὲν γὰρ ἵππαρχον τῶν Βοιω-
τῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν
Νίσαιαν [1]προσελάσαντας οἱ Ἀθηναῖοι καὶ ἀπο-
4 κτείναντες ἐσκύλευσαν, καὶ τῶν τε νεκρῶν τούτων
κρατήσαντες ὑποσπόνδους ἀπέδοσαν καὶ τροπαῖον
ἔστησαν· οὐ μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως
οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν, ἀλλ' οἱ μὲν
Βοιωτοὶ πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.

The Boeotians reinforce Brasidas. Indecisive cavalry action.

73 Μετὰ δὲ τοῦτο Βρασίδας καὶ τὸ στράτευμα
ἐχώρουν ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν
Μεγαρέων πόλεως, καὶ καταλαβόντες χωρίον ἐπι-
τήδειον παραταξάμενοι ἡσύχαζον, οἰόμενοι σφίσιν
ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας ἐπι-

[1] προσελάσαντες

στάμενοι περιορωμένους ὁποτερων ἡ νικη ἔσται. καλῶς δὲ ἐνόμιζον σφίσιν ἀμφότερα ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν προτέρους μηδὲ μάχης καὶ κινδύνου ἑκόντας ἄρξαι, ἐπειδή γε ἐν φανερῷ ἔδειξαν ἑτοῖμοι ὄντες ἀμύνεσθαι, καὶ αὑτοῖς ὥσπερ ἀκονιτὶ τὴν νίκην δικαίως ἂν τίθεσθαι· ἐν τῷ αὐτῷ δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν. εἰ μὲν γὰρ μὴ ὤφθησαν ἐλθόντες, οὐκ ἂν ἐν τύχῃ γίγνεσθαι σφίσιν, ἀλλὰ σαφῶς ἂν ὥσπερ ἡσσηθέντων στερηθῆναι εὐθὺς τῆς πόλεως· νῦν δὲ κἂν τυχεῖν αὐτοὺς Ἀθηναίους μὴ βουληθέντας ἀγωνίζεσθαι, ὥστε ἀμαχεὶ ἂν περιγενέσθαι αὐτοῖς ὧν ἕνεκα ἦλθον· ὅπερ καὶ ἐγένετο. οἱ γὰρ Μεγαρῆς—ὡς οἱ Ἀθηναῖοι ἐτάξαντο μὲν παρὰ τὰ μακρὰ τείχη ἐξελθόντες, ἡσύχαζον δὲ καὶ αὐτοὶ μὴ ἐπιόντων, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προεκεχωρήκει, ἄρξασι μάχης πρὸς πλείονας αὐτῶν ἢ λαβεῖν νικήσαντας Μέγαρα ἢ σφαλέντας τῷ βελτίστῳ τοῦ ὁπλιτικοῦ βλαφθῆναι, τοῖς δὲ ξυμπάσης τῆς δυνάμεως καὶ τῶν παρόντων μέρος ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν· χρόνον δὲ ἐπισχόντες, καὶ ὡς οὐδὲν ἀφ' ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότεροι οἱ Ἀθηναῖοι ἐς τὴν Νίσαιαν καὶ αὖθις οἱ Πελοποννήσιοι ὅθεν περ ὡρμήθησαν—οὕτω δὴ τῷ μὲν Βρασίδᾳ αὐτῷ καὶ τοῖς ἀπὸ τῶν πόλεων ἄρχουσιν οἱ τῶν φευγόντων φίλοι Μεγαρῆς ὡς ἐπικρατήσαντι καὶ τῶν Ἀθηναίων οὐκέτι

Neither side is willing to begin a general engagement. Brasidas is admitted into the city by the oligarchical faction.

Oligarchical government established in Megara.

ἐθελησάντων μάχεσθαι, θαρσοῦντες μᾶλλον ἀνοί-
γουσί τε τὰς πύλας καὶ δεξάμενοι, καταπεπληγ-
μένων ἤδη τῶν πρὸς τοὺς Ἀθηναίους πραξάντων,
74 ἐς λόγους ἔρχονται. καὶ ὕστερον ὁ μέν, διαλυθέν-
των τῶν ξυμμάχων κατὰ πόλεις, ἐπανελθὼν καὶ
αὐτὸς ἐς τὴν Κόρινθον τὴν ἐπὶ Θρᾴκης στρατείαν
παρεσκεύαζεν, ἵνα περ καὶ τὸ πρῶτον ὥρμητο· οἱ
δὲ ἐν τῇ πόλει Μεγαρῆς, ἀποχωρησάντων καὶ τῶν
Ἀθηναίων ἐπ' οἴκου, ὅσοι μὲν τῶν πραγμάτων
πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον, εἰδότες
2 ὅτι ὤφθησαν εὐθὺς ὑπεξῆλθον, οἱ δὲ ἄλλοι κοινο-
λογησάμενοι τοῖς τῶν φευγόντων φίλοις κατάγουσι
τοὺς ἐκ Πηγῶν, ὁρκώσαντες πίστεσι μεγάλαις
μηδὲν μνησικακήσειν, βουλεύσειν δὲ τῇ πόλει τὰ
ἄριστα. οἱ δὲ ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο καὶ
ἐξέτασιν ὅπλων ἐποιήσαντο, διαστήσαντες τοὺς
λόχους ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἳ ἐδόκουν
μάλιστα ξυμπρᾶξαι τὰ πρὸς τοὺς Ἀθηναίους, ἄν-
3 δρας ὡς ἑκατόν, καὶ τούτων πέρι ἀναγκάσαντες
τὸν δῆμον ψῆφον φανερὰν διενεγκεῖν, ὡς κατεγνώ-
σθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ μάλιστα
κατέστησαν τὴν πόλιν. καὶ πλεῖστον δὴ χρόνον
αὕτη ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετά-
στασις ξυνέμεινεν.

Antandros is taken by the Athenians.

75 Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντάνδρου ὑπὸ τῶν Μυτιληναίων, ὥσπερ διενοοῦντο, μελλούσης κατασκευάζεσθαι, οἱ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοὶ Δημόδοκος καὶ Ἀριστείδης, ὄντες περὶ Ἑλλήσποντον—ὁ γὰρ τρίτος αὐτῶν Λάμαχος δέκα ναυσὶν ἐς τὸν Πόντον ἐσε-

πεπλεύκει—ὡς ᾐσθάνοντο τὴν παρασκευὴν τοῦ
2 χωρίου καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ ὥσπερ
τὰ Ἄναια ἐπὶ τῇ Σάμῳ γένηται, ἔνθα οἱ φεύγον-
τες τῶν Σαμίων καταστάντες τούς τε Πελοποννη-
σίους ὠφέλουν ἐς τὰ ναυτικὰ κυβερνήτας πέμπον-
τες καὶ τοὺς ἐν τῇ πόλει Σαμίους ἐς ταραχὴν
καθίστασαν καὶ τοὺς ἐξιόντας ἐδέχοντο, οὕτω δὴ
ξυναγείραντες ἀπὸ τῶν ξυμμάχων στρατιὰν καὶ
πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς
Ἀντάνδρου ἐπεξελθόντας, ἀναλαμβάνουσι τὸ χω-
3 ρίον πάλιν. καὶ οὐ πολὺ ὕστερον ἐς τὸν Πόντον
ἐσπλεύσας Λάμαχος, ἐν τῇ Ἡρακλεώτιδι ὁρμήσας
ἐς τὸν Κάληκα ποταμὸν ἀπόλλυσι τὰς ναῦς, ὕδα-
τος ἄνωθεν γενομένου καὶ κατελθόντος αἰφνιδίου
τοῦ ῥεύματος. αὐτός τε καὶ ἡ στρατιὰ πεζῇ διὰ
Βιθυνῶν Θρᾳκῶν, οἵ εἰσι πέραν ἐν τῇ Ἀσίᾳ,
ἀφικνεῖται ἐς Χαλκηδόνα τὴν ἐπὶ τῷ στόματι τοῦ
Πόντου Μεγαρέων ἀποικίαν.

BOEOTIA. Plot to set up a democracy with the aid of Athens.

76 Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης, Ἀθη-
ναίων στρατηγός, τεσσαράκοντα ναυσὶν
ἀφικνεῖται ἐς Ναύπακτον, εὐθὺς μετὰ
τὴν ἐκ τῆς Μεγαρίδος ἀναχώρησιν. τῷ
γὰρ Ἱπποκράτει καὶ ἐκείνῳ τὰ Βοιώτια
πράγματα ἀπό τινων ἀνδρῶν ἐν ταῖς πόλεσιν
ἐπράσσετο, βουλομένων μεταστῆσαι τὸν κόσμον
καὶ ἐς δημοκρατίαν, ὥσπερ οἱ Ἀθηναῖοι, τρέψαι.
2 καὶ Πτοιοδώρου μάλιστ' ἀνδρὸς φυγάδος ἐκ Θη-
βῶν ἐσηγουμένου τάδε αὐτοῖς παρεσκευάσθη·
Σίφας μὲν ἔμελλόν τινες προδώσειν· αἱ δὲ Σῖφαί
εἰσι τῆς Θεσπικῆς γῆς ἐν τῷ Κρισαίῳ κόλπῳ ἐπι-

θαλασσίδιοι. Χαιρώνειαν δέ, ἣ ἐς Ὀρχομενὸν
τὸν Μινύειον πρότερον καλούμενον νῦν δὲ Βοιώ-
τιον ξυντελεῖ, ἄλλοι ἐξ Ὀρχομενοῦ ἐνεδίδοσαν·
3 καὶ οἱ Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μά-
λιστα καὶ ἄνδρας ἐμισθοῦντο ἐκ Πελοποννήσου,
ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς
τῇ Φανοτίδι τῆς Φωκίδος, καὶ Φωκέων μετεῖχόν
τινες. τοὺς δὲ Ἀθηναίους ἔδει Δήλιον καταλαβεῖν
τὸ ἐν τῇ Ταναγραίᾳ πρὸς Εὔβοιαν τετραμμένον
Ἀπόλλωνος ἱερόν, ἅμα δὲ ταῦτα ἐν ἡμέρᾳ ῥητῇ
γίγνεσθαι, ὅπως μὴ ξυμβοηθήσωσιν ἐπὶ τὸ Δήλιον
οἱ Βοιωτοὶ ἀθρόοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν
4 ἕκαστοι κινούμενα. καὶ εἰ κατορθοῖτο ἡ πεῖρα καὶ
τὸ Δήλιον τειχισθείη, ῥᾳδίως ἤλπιζον, εἰ καὶ μὴ
παραυτίκα νεωτερίζοιτό τι τῶν κατὰ τὰς πολιτείας
τοῖς Βοιωτοῖς, ἐχομένων τούτων τῶν χωρίων καὶ
λῃστευομένης τῆς γῆς καὶ οὔσης ἑκάστοις διὰ
βραχέος ἀποστροφῆς, οὐ μενεῖν κατὰ χώραν τὰ
πράγματα, ἀλλὰ χρόνῳ τῶν Ἀθηναίων μὲν προσ-
ιόντων τοῖς ἀφεστηκόσι, τοῖς δὲ οὐκ οὔσης ἀθρόας
τῆς δυνάμεως καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον.
77 ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη παρεσκευάζετο· ὁ δὲ
Ἱπποκράτης αὐτὸς μὲν ἐκ τῆς πόλεως
δύναμιν ἔχων, ὁπότε καιρὸς εἴη, ἔμελλε
στρατεύειν ἐς τοὺς Βοιωτούς, τὸν δὲ Δη-
μοσθένην προαπέστειλε ταῖς τεσσαράκοντα ναυσὶν
ἐς τὴν Ναύπακτον, ὅπως ἐξ ἐκείνων τῶν χωρίων
στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων
ξυμμάχων πλέοι ἐπὶ τὰς Σίφας ὡς προδοθησομέ-
νας· ἡμέρα δ' αὐτοῖς εἴρητο ᾗ ἔδει ἅμα ταῦτα

Demosthenes is sent to Naupactus to organize forces.

2 πράσσειν. καὶ ὁ μὲν Δημοσθένης ἀφικόμενος, Οἰνιάδας δὲ ὑπό τε Ἀκαρνάνων πάντων κατηναγκασμένους καταλαβὼν ἐς τὴν Ἀθηναίων ξυμμαχίαν, καὶ αὐτὸς ἀναστήσας τὸ ξυμμαχικὸν τὸ ἐκείνῃ πᾶν, ἐπὶ Σαλύνθιον καὶ Ἀγραίους στρατεύσας πρῶτον καὶ προσποιησάμενος τἆλλα ἡτοιμάζετο ὡς ἐπὶ τὰς Σίφας, ὅταν δέῃ, ἀπαντησόμενος.

78 Βρασίδας δὲ κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους πορευόμενος ἑπτακοσίοις καὶ χιλίοις ὁπλίταις ἐς τὰ ἐπὶ Θρᾴκης, ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ ἐν Τραχῖνι καί, προπέμψαντος αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς ἐπιτηδείους, ἀξιοῦντος διάγειν ἑαυτὸν καὶ τὴν στρατιάν, ἦλθον ἐς Μελιτίαν τῆς Ἀχαΐας Πάναιρός τε καὶ Δῶρος καὶ Ἱππολοχίδας καὶ Τορύλαος καὶ Στρόφακος, πρόξενος ὢν Χαλκιδέων, τότε δὴ
2 ἐπορεύετο. ἦγον δὲ καὶ ἄλλοι Θεσσαλῶν αὐτὸν καὶ ἐκ Λαρίσης Νικονίδας, Περδίκκᾳ ἐπιτήδειος ὤν. τὴν γὰρ Θεσσαλίαν ἄλλως τε οὐκ εὔπορον ἦν διϊέναι ἄνευ ἀγωγοῦ καὶ μετὰ ὅπλων γε δὴ καὶ τοῖς πᾶσί γε ὁμοίως Ἕλλησιν ὕποπτον καθεστή-
3 κει τὴν τῶν πέλας μὴ πείσαντας διϊέναι· τοῖς τε Ἀθηναίοις ἀεί ποτε τὸ πλῆθος τῶν Θεσσαλῶν εὔνουν ὑπῆρχεν· ὥστε εἰ μὴ δυναστείᾳ μᾶλλον ἢ ἰσονομίᾳ ἐχρῶντο τὸ ἐγχώριον οἱ Θεσσαλοί, οὐκ ἄν ποτε προῆλθεν· ἐπεὶ καὶ τότε πορευομένῳ αὐτῷ ἀπαντήσαντες ἄλλοι τῶν τἀναντία τούτοις βουλομένων ἐπὶ τῷ Ἐνιπεῖ ποταμῷ ἐκώλυον, καὶ ἀδικεῖν
4 ἔφασαν ἄνευ τοῦ πάντων κοινοῦ πορευόμενον. οἱ

Brasidas passes through Thessaly

δὲ ἄγοντες οὔτε ἀκόντων ἔφασαν διάξειν, αἰφνίδιόν τε παραγενόμενον ξένοι ὄντες κομίζειν. ἔλεγε δὲ καὶ αὐτὸς ὁ Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς φίλος ὢν ἰέναι, καὶ Ἀθηναίοις πολεμίοις οὖσι καὶ οὐκ ἐκείνοις ὅπλα ἐπιφέρειν· Θεσσαλοῖς τε οὐκ εἰδέναι καὶ Λακεδαιμονίοις ἔχθραν οὖσαν ὥστε τῇ ἀλλήλων γῇ μὴ χρῆσθαι· νῦν τε ἀκόντων ἐκείνων οὐκ ἂν προελθεῖν, οὐδὲ γὰρ ἂν δύνασθαι,
5 οὐ μέντοι ἀξιοῦν γε εἴργεσθαι. καὶ οἱ μὲν ἀκούσαντες ταῦτα ἀπῆλθον, ὁ δέ, κελευόντων τῶν ἀγωγῶν, πρίν τι πλέον ξυστῆναι τὸ κωλῦσον, ἐχώρει οὐδὲν ἐπισχὼν δρόμῳ. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ ᾗ ἐκ τῆς Μελιτίας ἀφώρμησεν ἐς Φάρσαλόν τε ἐτέλεσε καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ ποταμῷ, ἐκεῖθεν δὲ ἐς Φάκιον καὶ ἐξ αὐτοῦ ἐς Περαιβίαν. ἀπὸ δὲ τούτου ἤδη οἱ μὲν τῶν Θεσσαλῶν ἀγωγοὶ πάλιν ἀπῆλθον, οἱ δὲ Περαιβοὶ αὐτόν, ὑπήκοοι ὄντες Θεσσαλῶν, κατέστησαν ἐς Δῖον τῆς Περδίκκου ἀρχῆς, ὃ ὑπὸ τῷ Ὀλύμπῳ Μακε-
79 δονίας πρὸς Θεσσαλοὺς πόλισμα κεῖται. τούτῳ

He reaches the dominions of Perdiccas.

τῷ τρόπῳ Βρασίδας Θεσσαλίαν φθάσας διέδραμε πρίν τινα κωλύειν παρασκευάσασθαι, καὶ ἀφίκετο ὡς Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν. ἐκ γὰρ τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθηναίων εὐτύχει, δείσαντες οἵ τε ἐπὶ Θρᾴκης ἀφεστῶτες Ἀθηναίων καὶ Περδίκκας ἐξήγαγον τὸν στρατόν, οἱ μὲν Χαλκιδῆς νομίζοντες ἐπὶ σφᾶς πρῶτον ὁρμήσειν τοὺς Ἀθηναίους—καὶ
2 ἅμα αἱ πλησιόχωροι πόλεις αὐτῶν αἱ οὐκ ἀφεστηκυῖαι ξυνεπῆγον κρύφα—Περδίκκας δὲ πολέμιος

μὲν οὐκ ὢν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ καὶ αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθηναίων, καὶ μάλιστα βουλόμενος Ἀρριβαῖον τὸν Λυγκηστῶν βασιλέα παραστήσασθαι. ξυνέβη δὲ αὐτοῖς, ὥστε ῥᾷον ἐκ τῆς Πελοποννήσου στρατὸν ἐξαγαγεῖν, ἡ τῶν Λακεδαιμονίων ἐν τῷ παρόντι κακοπραγία· τῶν γὰρ Ἀθηναίων ἐγκειμένων τῇ Πελοποννήσῳ καὶ οὐχ ἥκιστα τῇ ἐκείνων γῇ, ἤλπιζον ἀποστρέψαι αὐτοὺς μάλιστα, εἰ ἀντιπαραλυποῖεν πέμψαντες ἐπὶ τοὺς ξυμμάχους αὐτῶν στρατίαν, ἄλλως τε καὶ ἑτοίμων ὄντων τρέφειν τε καὶ ἐπὶ ἀποστάσει σφᾶς ἐπικαλουμένων. καὶ ἅμα τῶν Εἱλώτων βουλομένοις ἦν ἐπὶ προφάσει ἐκπέμψαι, μή τι πρὸς τὰ παρόντα τῆς Πύλου ἐχομένης νεωτερίσωσιν· ἐπεὶ καὶ τόδε ἔπραξαν φοβούμενοι αὐτῶν τὴν [1] νεότητα καὶ τὸ πλῆθος·—ἀεὶ γὰρ τὰ πολλὰ Λακεδαιμονίοις πρὸς τοὺς Εἵλωτας τῆς φυλακῆς πέρι μάλιστα καθεστήκει—προεῖπον αὐτῶν ὅσοι ἀξιοῦσιν ἐν τοῖς πολεμίοις γεγενῆσθαι σφίσιν ἄριστοι, κρίνεσθαι, ὡς ἐλευθερώσοντες, πεῖραν ποιούμενοι καὶ ἡγούμενοι τούτους σφίσιν ὑπὸ φρονήματος, οἵπερ καὶ ἠξίωσαν πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλιστα ἂν καὶ ἐπιθέσθαι· καὶ προκρίναντες ἐς δισχιλίους, οἱ μὲν ἐστεφανώσαντό τε καὶ τὰ ἱερὰ περιῆλθον ὡς ἠλευθερωμένοι, οἱ δὲ οὐ πολλῷ ὕστερον ἠφάνισάν τε αὐτοὺς καὶ οὐδεὶς ᾔσθετο ὅτῳ τρόπῳ ἕκαστος διεφθάρη. καὶ τότε προθύμως τῷ Βρασίδᾳ αὐτῶν ξυνέπεμψαν ἑπτακοσίους ὁπλίτας, τοὺς δ' ἄλλους ἐκ τῆς Πελοποννήσου μισθῷ

Reasons why the Lacedaemonians promoted the expedition. Their cruelty and treachery towards the Helots.

[1] σκαιότητα

πείσας ἐξήγαγεν. αὐτόν τε Βρασίδαν [1]βουλόμενον μάλιστα Λακεδαιμόνιοι ἀπέστειλαν,

High character of Brasidas: his value to Sparta.

81 προυθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς, ἄνδρα ἔν τε τῇ Σπάρτῃ δοκοῦντα δραστήριον εἶναι ἐς τὰ πάντα, καὶ ἐπειδὴ ἐξῆλθε πλείστου ἄξιον Λακεδαιμονίοις γενόμενον. τό τε γὰρ παραυτίκα ἑαυτὸν παρασχὼν δίκαιον καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ πολλά, τὰ δὲ προδοσίᾳ εἷλε τῶν χωρίων,—ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ξυμβαίνειν τε βουλομένοις, ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ ἀποδοχὴν χωρίων καὶ τοῦ πολέμου ἀπὸ τῆς Πελοποννήσου λώφησιν

2 —ἔς τε τὸν χρόνῳ ὕστερον μετὰ τὰ ἐκ Σικελίας πόλεμον ἡ τότε Βρασίδου ἀρετὴ καὶ ξύνεσις, τῶν μὲν πείρᾳ αἰσθομένων τῶν δὲ ἀκοῇ νομισάντων, μάλιστα ἐπιθυμίαν ἐνεποίει τοῖς Ἀθηναίων ξυμμάχοις ἐς τοὺς Λακεδαιμονίους. πρῶτος γὰρ ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα ἀγαθὸς ἐλπίδα ἐγκατέλιπε βέβαιον ὡς καὶ οἱ ἄλλοι τοιοῦτοι εἰσιν.

82 Τότε δ' οὖν ἀφικομενου αὐτοῦ ἐς τὰ ἐπὶ Θρᾴκης οἱ Ἀθηναῖοι πυθόμενοι τόν τε Περδίκκαν πολέμιον ποιοῦνται, νομίσαντες αἴτιον εἶναι τῆς παρόδου, καὶ τῶν ταύτῃ

The Athenians declare war against Perdiccas.

83 ξυμμάχων φυλακὴν πλέονα κατεστήσαντο. Περδίκκας δὲ Βρασίδαν καὶ τὴν στρατιὰν εὐθὺς λαβὼν μετὰ τῆς ἑαυτοῦ δυνάμεως στρατεύει ἐπὶ Ἀρριβαῖον τὸν Βρομεροῦ, Λυγκηστῶν Μακεδόνων βασιλέα, ὅμορον ὄντα, διαφορᾶς τε αὐτῷ οὔσης καὶ βουλόμενος καταστρέψασθαι. ἐπεὶ δὲ ἐγένετο τῷ

[1] *βουλόμενοι* Hude, Rutherford.

στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς
Λύγκου, Βρασίδας λόγοις ἔφη βούλεσθαι
πρῶτον ἐλθὼν πρὸ πολέμου Ἀρριβαῖον
ξύμμαχον Λακεδαιμονίων, ἣν δύνηται,

Differences arise between Brasidas and Perdiccas about Arrhibaeus.

2 ποιῆσαι. καὶ γάρ τι καὶ Ἀρριβαῖος ἐπεκηρυ-
κεύετο, ἑτοῖμος ὢν Βρασίδᾳ μέσῳ δικαστῇ ἐπιτρέ-
πειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαρόντες
ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ
δεινά, ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν
χρῆσθαι. ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ
παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὡς πολλὰ
αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποιήσοι,
ὥστε ἐκ τοῦ τοιούτου κοινῇ μᾶλλον ὁ Βρασίδας
3 τὰ τοῦ Ἀρριβαίου ἠξίου πράσσειν. Περδίκκας
δὲ οὔτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων
διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὧν ἂν
αὐτὸς ἀποφαίνῃ πολεμίων, ἀδικήσειν τε εἰ αὐτοῦ
τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ ξυνέσται Ἀρρι-
βαίῳ. ὁ δὲ ἄκοντος καὶ ἐκ διαφορᾶς ξυγγίγνεται,
καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν
πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ
τοῦτο τρίτον μέρος ἀνθ᾽ ἡμίσεος τῆς τροφῆς ἐδί-
δου, νομίζων ἀδικεῖσθαι.

84 Ἐν δὲ τῷ αὐτῷ θέρει εὐθὺς ὁ Βρασίδας, ἔχων
καὶ Χαλκιδέας, ἐπὶ Ἄκανθον τὴν Ἀν-
δρίων ἀποικίαν ὀλίγον πρὸ τρυγήτου
ἐστράτευσεν. οἱ δὲ περὶ τοῦ δέχεσθαι

Brasidas presents himself before Acanthus.

αὐτὸν κατ᾽ ἀλλήλους ἐστασίαζον, οἵ τε μετὰ τῶν
2 Χαλκιδέων ξυνεπάγοντες καὶ ὁ δῆμος. ὅμως δὲ
διὰ τοῦ καρποῦ τὸ δέος ἔτι ἔξω ὄντος πεισθὲν τὸ

πλῆθος ὑπὸ τοῦ Βρασίδου δέξασθαί τε αὐτὸν μόνον καὶ ἀκούσαντας βουλεύσασθαι δέχεται· καὶ καταστὰς ἐπὶ τὸ πλῆθος—ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν—ἔλεγε τοιάδε.

His speech. He is come as the deliverer of Greece from Athens. Why distrust him? He is strong enough to defend them against Athens.

85 Ἡ μὲν ἔκπεμψίς μου καὶ τῆς στρατιᾶς ὑπὸ Λακεδαιμονίων, ὦ Ἀκάνθιοι, γεγένηται τὴν αἰτίαν ἐπαληθεύουσα, ἣν ἀρχόμενοι τοῦ πολέμου προείπομεν, Ἀθηναίοις ἐλευθεροῦντες τὴν Ἑλλάδα πολεμήσειν· εἰ δὲ χρόνῳ ἐπήλθομεν, σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ πολέμου δόξης, ᾗ διὰ τάχους αὐτοὶ ἄνευ τοῦ ὑμετέρου κινδύνου ἠλπίσαμεν Ἀθηναίους καθαιρήσειν, μηδεὶς μεμ-
2 φθῇ· νῦν γάρ, ὅτε παρέσχεν, ἀφιγμένοι καὶ μετὰ ὑμῶν πειρασόμεθα κατεργάζεσθαι αὐτούς. θαυμάζω δὲ τῇ τε ἀποκλήσει μου τῶν πυλῶν καὶ εἰ μὴ ἀσμένοις ὑμῖν ἀφῖγμαι. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι οἰόμενοί τε παρὰ ξυμμάχους, καὶ πρὶν ἔργῳ ἀφικέσθαι, τῇ γοῦν γνώμῃ ἥξειν καὶ βουλομένοις ἔσεσθαι, κίνδυνόν τε τοσόνδε ἀνερρίψαμεν διὰ τῆς ἀλλοτρίας πολλῶν ἡμερῶν ὁδὸν ἰόντες καὶ
3 πᾶν τὸ πρόθυμον παρεχόμενοι· ὑμεῖς δὲ εἴ τι ἄλλο ἐν νῷ ἔχετε ἢ εἰ ἐναντιώσεσθε τῇ τε ὑμετέρᾳ αὐτῶν ἐλευθερίᾳ καὶ τῶν ἄλλων Ἑλλήνων, δεινὸν ἂν εἴη. καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ οἷς ἂν ἐπίω, ἧσσόν τις ἐμοὶ πρόσεισι, δυσχερὲς ποιούμενοι εἰ ἐπὶ οὓς πρῶτον ἦλθον ὑμᾶς, καὶ πόλιν ἀξιόχρεων παρεχομένους καὶ ξύνεσιν δο-
4 κοῦντας ἔχειν, μὴ ἐδέξασθε· καὶ τὴν αἰτίαν οὐχ ἕξω πιστὴν ἀποδεικνύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευ-

θερίαν ἐπιφέρειν ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρῆ-
σαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν, ἀφῖχθαι.
καίτοι στρατιᾷ γε τῇδ' ἣν νῦν ἐγὼ ἔχω ἐπὶ Νί-
σαιαν ἐμοῦ βοηθήσαντος οὐκ ἠθέλησαν Ἀθηναῖοι
πλέονες ὄντες προσμῖξαι, ὥστε οὐκ εἰκὸς νηίτῃ γε
αὐτοὺς τῷ ἐν Νισαίᾳ στρατῷ ἴσον πλῆθος ἐφ'
86 ὑμᾶς ἀποστεῖλαι. αὐτός τε οὐκ ἐπὶ κακῷ, ἐπ'
ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελή-
λυθα, ὅρκοις τε Λακεδαιμονίων καταλα-
βὼν τὰ τέλη τοῖς μεγίστοις ἦ μὴν οὓς
ἂν ἔγωγε προσαγάγωμαι ξυμμάχους
ἔσεσθαι αὐτονόμους, καὶ ἅμα οὐχ ἵνα
ξυμμάχους ὑμᾶς ἔχωμεν ἢ βίᾳ ἢ ἀπάτῃ

Sparta is pledged to respect the independence of any states which may join her; nor will she aid one faction to the injury of another.

προσλαβόντες, ἀλλὰ τοὐναντίον ὑμῖν δεδουλωμε-
2 νοις ὑπὸ Ἀθηναίων ξυμμαχήσοντες. οὔκουν ἀξιῶ
οὔτ' αὐτὸς ὑποπτεύεσθαι, πίστεις γε διδοὺς τὰς
μεγίστας, οὔτε τιμωρὸς ἀδύνατος νομισθῆναι,
προσχωρεῖν δὲ ὑμᾶς θαρσήσαντας. καὶ εἴ τις ἰδίᾳ
τινὰ δεδιὼς ἄρα, μὴ ἐγώ τισι προσθῶ τὴν πόλιν,
ἀπρόθυμός ἐστι, πάντων μάλιστα πιστευσάτω.
3 οὐ γὰρ ξυστασιάσων ἥκω, οὐδ' ἀσαφῆ τὴν ἐλευ-
θερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον παρεὶς τὸ
πλέον τοῖς ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώ-
σαιμι. χαλεπωτέρα γὰρ ἂν τῆς ἀλλοφύλου ἀρχῆς
εἴη, καὶ ἡμῖν τοῖς Λακεδαιμονίοις οὐκ ἂν ἀντὶ
πόνων χάρις καθίσταιτο, ἀντὶ δὲ τιμῆς καὶ
4 δόξης αἰτία μᾶλλον· οἷς τε τοὺς Ἀθηναίους ἐγ-
κλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα
ἐχθίονα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.
ἀπάτῃ γὰρ εὐπρεπεῖ αἴσχιον τοῖς γε ἐν ἀξιώματι

πλεονεκτῆσαι ἢ βίᾳ ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαιώσει, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλῇ. οὕτω πολλὴν περιωπὴν
87 τῶν ἡμῖν ἐς τὰ μέγιστα διαφόρων ποιούμεθα. καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβοιτε ἢ οἷς τὰ ἔργα ἐκ τῶν λόγων ἀναθρούμενα δόκησιν ἀναγκαίαν παρέχεται ὡς καὶ ξυμφέρει ὁμοίως ὡς εἶπον. εἰ δ' ἐμοῦ ταῦτα προϊσχομένου ἀδύνατοι μὲν φήσετε εἶναι, εὖνοι δ' ὄντες ἀξιώσετε μὴ κακούμενοι διωθεῖσθαι, καὶ τὴν ἐλευθερίαν μὴ ἀκίνδυνον ὑμῖν φαίνεσθαι, δίκαιόν τε εἶναι, οἷς καὶ δυνατὸν δέχεσθαι αὐτὴν τούτοις καὶ ἐπιφέρειν, ἄκοντα δὲ μη-

If such fair proposals are rejected, force must be appealed to.

2 δένα προσαναγκάζειν, μάρτυρας μὲν θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσομαι ὡς ἐπ' ἀγαθῷ ἥκων οὐ πείθω, γῆν δὲ τὴν ὑμετέραν δῃῶν πειράσομαι βιάζεσθαι, καὶ οὐκ ἀδικεῖν ἔτι νομιῶ, προσεῖναι δέ τί μοι καὶ κατὰ δύο ἀνάγκας τὸ εὔλογον, τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῷ ὑμετέρῳ εὔνῳ, εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ ὑμῶν χρήμασι φερομένοις παρ' Ἀθηναίους βλάπτωνται, οἱ δὲ Ἕλληνες ἵνα μὴ κωλύωνται ὑφ' ὑμῶν δουλείας
3 ἀπαλλαγῆναι. οὐ γὰρ δὴ εἰκότως γ' ἂν τάδε πράσσοιμεν, οὐδὲ ὀφείλομεν οἱ Λακεδαιμόνιοι μὴ κοινοῦ τινος ἀγαθοῦ αἰτίᾳ τοὺς μὴ βουλομένους ἐλευθεροῦν. οὐδ' αὖ ἀρχῆς ἐφιέμεθα, παῦσαι δὲ μᾶλλον ἑτέρους σπεύδοντες τοὺς πλείους ἂν ἀδικοῖμεν, εἰ ξύμπασιν αὐτονομίαν ἐπιφέροντες ὑμᾶς
4 τοὺς ἐναντιουμένους περιΐδοιμεν. πρὸς ταῦτα βουλεύεσθε εὖ, καὶ ἀγωνίσασθε τοῖς τε Ἕλλησιν

ἄρξαι πρῶτοι ἐλευθερίας καὶ ἀΐδιον δόξαν καταθέσθαι, καὶ αὐτοὶ τά τε ἴδια μὴ βλαφθῆναι καὶ ξυμπάσῃ τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναι.

Acanthus revolts from Athens. Stageirus follows the example.

88 Ὁ μὲν Βρασίδας τοσαῦτα εἶπεν· οἱ δὲ Ἀκάνθιοι πολλῶν λεχθέντων πρότερον ἐπ' ἀμφότερα, κρύφα διαψηφισάμενοι, διά τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρασίδαν καὶ περὶ τοῦ καρποῦ φόβῳ ἔγνωσαν οἱ πλείους ἀφίστασθαι Ἀθηναίων, καὶ πιστώσαντες αὐτὸν τοῖς ὅρκοις οὓς τὰ τέλη τῶν Λακεδαιμονίων ὀμόσαντα αὐτὸν ἐξέπεμψαν, ἦ μὴν ἔσεσθαι ξυμμάχους αὐτονόμους οὓς ἂν προσαγάγηται, οὕτω δέχονται τὸν στρατόν. καὶ οὐ πολλῷ ὕστερον καὶ Στάγειρος, Ἀνδρίων ἀποικία, ξυναπέστη. ταῦτα μὲν οὖν ἐν τῷ θέρει τούτῳ ἐγένετο.

BOEOTIA. Failure of the scheme for a simultaneous attempt by Hippocrates and Demosthenes.

89 Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς ἀρχομένου, ὡς τῷ Ἱπποκράτει καὶ Δημοσθένει στρατηγοῖς οὖσιν Ἀθηναίων τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο, καὶ ἔδει τὸν μὲν Δημοσθένην ταῖς ναυσὶν ἐς τὰς Σίφας ἀπαντῆσαι τὸν δ' ἐπὶ τὸ Δήλιον, γενομένης διαμαρτίας τῶν ἡμερῶν ἐς ἃς ἔδει ἀμφοτέ-
2 ρους στρατεύειν, ὁ μὲν Δημοσθένης, πρότερον πλεύσας πρὸς τὰς Σίφας καὶ ἔχων ἐν ταῖς ναυσὶν Ἀκαρνᾶνας καὶ τῶν ἐκεῖ πολλοὺς ξυμμάχων, ἄπρακτος γίγνεται, μηνυθέντος τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου ἀνδρὸς Φωκέως ἐκ Φανοτέως, ὃς Λακεδαιμονίοις εἶπεν, ἐκεῖνοι δὲ Βοιωτοῖς· καὶ βοηθείας γενομένης πάντων Βοιωτῶν, οὐ

γάρ πω Ἱπποκράτης παρελύπει ἐν τῇ γῇ ὤν, προκαταλαμβάνονται αἵ τε Σῖφαι καὶ ἡ Χαιρώνεια. ὡς δὲ ᾔσθοντο οἱ πράσσοντες τὸ ἁμάρτημα, οὐδὲν ἐκίνησαν τῶν ἐν ταῖς πόλεσιν.

90 ὁ δὲ Ἱπποκράτης ἀναστήσας Ἀθηναίους πανδημεί, αὐτοὺς καὶ τοὺς μετοίκους καὶ ξένων ὅσοι παρῆσαν, ὕστερος ἀφικνεῖται ἐπὶ τὸ Δήλιον, ἤδη τῶν Βοιωτῶν ἀνακεχωρηκότων ἀπὸ τῶν Σιφῶν. καὶ καθίσας τὸν στρατὸν Δήλιον ἐτείχιζε

Hippocrates occupies Delium.

2 τοιῷδε τρόπῳ, τὸ ἱερὸν τοῦ Ἀπόλλωνος. τάφρον μὲν κύκλῳ περὶ τὸ ἱερὸν καὶ τὸν νεὼν ἔσκαπτον, ἐκ δὲ τοῦ ὀρύγματος ἀνέβαλλον ἀντὶ τείχους τὸν χοῦν καὶ σταυροὺς παρακαταπηγνύντες ἄμπελον κόπτοντες τὴν περὶ τὸ ἱερὸν ἐσέβαλλον καὶ λίθους ἅμα καὶ πλίνθον ἐκ τῶν οἰκοπέδων τῶν ἐγγὺς καθαιροῦντες, καὶ παντὶ τρόπῳ ἐμετεώριζον τὸ

3 ἔρυμα. πύργους τε ξυλίνους κατέστησαν ᾗ καιρὸς ἦν καὶ τοῦ ἱεροῦ οἰκοδόμημα οὐδὲν ὑπῆρχεν· ᾗπερ γὰρ ἦν στοὰ καταπεπτώκει. ἡμέρᾳ δὲ ἀρξάμενοι τρίτῃ ὡς οἴκοθεν ὥρμησαν, ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου.

4 ἔπειτα, ὡς τὰ πλεῖστα ἀπετετέλεστο, τὸ μὲν στρατόπεδον προαπεχώρησεν ἀπὸ τοῦ Δηλίου οἷον δέκα σταδίους ὡς ἐπ᾿ οἴκου πορευόμενον, καὶ οἱ μὲν ψιλοὶ οἱ πλεῖστοι εὐθὺς ἐχώρουν, οἱ δ᾿ ὁπλῖται θέμενοι τὰ ὅπλα ἡσύχαζον· Ἱπποκράτης δὲ ὑπομένων ἔτι καθίστατο φυλακάς τε καὶ τὰ περὶ τὸ προτείχισμα, ὅσα ἦν ὑπόλοιπα, ὡς χρῆν ἐπιτελέσαι.

91 Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις ταύταις ξυνελέ-

γοντο ἐς τὴν Τάναγραν· καὶ ἐπειδὴ ἀπὸ πασῶν τῶν πόλεων παρῆσαν καὶ ᾐσθάνοντο τοὺς Ἀθηναίους προχωροῦντας ἐπ' οἴκου, τῶν ἄλλων βοιωταρχῶν, οἵ εἰσιν ἕνδεκα, οὐ ξυνεπαινούντων μάχεσθαι, ἐπειδὴ οὐκ ἐν τῇ Βοιωτίᾳ
2 ἔτι εἰσίν—μάλιστα γὰρ ἐν μεθορίοις τῆς Ὠρωπίας οἱ Ἀθηναῖοι ἦσαν ὅτε ἔθεντο τὰ ὅπλα—Παγώνδας ὁ Αἰολάδου, βοιωταρχῶν ἐκ Θηβῶν μετ' Ἀριανθίδου τοῦ Λυσιμαχίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ βουλόμενος τὴν μάχην ποιῆσαι, καὶ νομίζων ἄμεινον εἶναι κινδυνεῦσαι, προσκαλῶν ἑκάστους κατὰ λόχους, ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὅπλα, ἔπειθε τοὺς Βοιωτοὺς ἰέναι ἐπὶ τοὺς Ἀθηναίους καὶ τὸν ἀγῶνα ποιεῖσθαι, λέγων τοιάδε.

The Boeotians muster in force.

2 Χρῆν μέν, ὦ ἄνδρες Βοιωτοί, μηδ' ἐς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν τῶν ἀρχόντων ὡς οὐκ εἰκὸς Ἀθηναίοις, ἢν ἄρα μὴ ἐν τῇ Βοιωτίᾳ ἔτι καταλάβωμεν αὐτούς, διὰ μάχης ἐλθεῖν. τὴν γὰρ Βοιωτίαν, ἐκ τῆς ὁμόρου ἐλθόντες, τεῖχος ἐνοικοδομησά-
2 μενοι μέλλουσι φθείρειν, καὶ εἰσὶ δήπου πολέμιοι ἐν ᾧ τε ἂν χωρίῳ καταληφθῶσι καὶ ὅθεν ἐπελθόντες πολέμια ἔδρασαν. νυνὶ δ' εἴ τῳ καὶ ἀσφαλέστερον ἔδοξεν εἶναι, μεταγνώτω. οὐ γὰρ τὸ προμηθές, οἷς ἂν ἄλλος ἐπίῃ, περὶ τῆς σφετέρας ὁμοίως ἐνδέχεται λογισμὸν καὶ ὅστις τὰ μὲν ἑαυτοῦ ἔχει, τοῦ πλείονος δὲ ὀρεγόμενος ἑκών τινι ἐπέρχεται. πάτριόν τε ὑμῖν στρατὸν ἀλλόφυλον ἐπελθόντα καὶ ἐν τῇ οἰκείᾳ καὶ ἐν τῇ τῶν πέλας
3 ὁμοίως ἀμύνεσθαι. Ἀθηναίους δὲ καὶ προσέτι

Speech of Pagondas, urging an immediate attack, whether the Athenians are still in Boeotia or not.

ὁμόρους ὄντας πολλῷ μάλιστα δεῖ. πρός τε γὰρ
τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθε-
ρον καθίσταται, καὶ πρὸς τούτους γε δή, οἳ καὶ μὴ
τοὺς ἐγγὺς ἀλλὰ καὶ τοὺς ἄποθεν πειρῶνται δου-
λοῦσθαι, πῶς οὐ χρὴ καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος
ἐλθεῖν;—παράδειγμα δὲ ἔχομεν τούς τε ἀντιπέρας
Εὐβοέας καὶ τῆς ἄλλης Ἑλλάδος τὸ πολὺ ὡς
4 αὐτοῖς διάκειται—καὶ γνῶναι ὅτι τοῖς μὲν ἄλλοις
οἱ πλησιόχωροι περὶ γῆς ὅρων τὰς μάχας ποιοῦν-
ται, ἡμῖν δὲ ἐς πᾶσαν, ἢν νικηθῶμεν, εἷς ὅρος οὐκ
ἀντίλεκτος παγήσεται· εἰσελθόντες γὰρ βίᾳ τὰ
ἡμέτερα ἕξουσιν. τοσούτῳ ἐπικινδυνοτέραν ἑτέρων
5 τὴν παροίκησιν τῶνδε ἔχομεν. εἰώθασί τε οἱ
ἰσχύος που θράσει τοῖς πέλας, ὥσπερ Ἀθηναῖοι
νῦν, ἐπιόντες τὸν μὲν ἡσυχάζοντα καὶ ἐν τῇ ἑαυτοῦ
μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν
δὲ ἔξω ὅρων προαπαντῶντα, καί, ἢν καιρὸς ᾖ, πολέ-
6 μου ἄρχοντα, ἧσσον ἑτοίμως κατέχειν. πεῖραν δὲ
ἔχομεν ἡμεῖς αὐτοῦ ἐς τούσδε· νικήσαντες γὰρ ἐν
Κορωνείᾳ αὐτούς, ὅτε τὴν γῆν ἡμῶν στασιαζόντων
κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τοῦδε
κατεστήσαμεν. ὧν χρὴ μνησθέντας ἡμᾶς τούς τε
πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τούς
τε νεωτέρους, πατέρων τῶν τότε ἀγαθῶν γενομένων
παῖδας, πειρᾶσθαι μὴ αἰσχῦναι τὰς προσηκούσας
7 ἀρετάς, πιστεύσαντας δὲ τῷ θεῷ πρὸς ἡμῶν ἔσε-
σθαι, οὗ τὸ ἱερὸν ἀνόμως τειχίσαντες νέμονται,
καὶ τοῖς ἱεροῖς ἃ ἡμῖν θυσαμένοις καλὰ φαίνεται,
ὁμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι ὅτι, ὧν μὲν
ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτά-

σθωσαν, οἷς δὲ γενναῖον τήν τε αὑτῶν αἰεὶ ἐλευθεροῦν μάχῃ καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἀδίκως, ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.

The Boeotians pursue the enemy, and form in order of battle.

93 Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς παραινέσας ἔπεισεν ἰέναι ἐπὶ τοὺς Ἀθηναίους, καὶ κατὰ τάχος ἀναστήσας ἦγε τὸν στρατόν· ἤδη γὰρ καὶ τῆς ἡμέρας ὀψὲ ἦν. ἐπεὶ δὲ προσέμιξεν ἐγγὺς τοῦ στρατεύματος αὐτῶν, ἐς χωρίον καθίσας ὅθεν, λόφου ὄντος μεταξύ, οὐκ ἐθεώρουν ἀλλήλους, ἔτασσέ τε καὶ παρε-
2 σκευάζετο ὡς ἐς μάχην. τῷ δὲ Ἱπποκράτει, ὄντι περὶ τὸ Δήλιον, ὡς αὐτῷ ἠγγέλθη ὅτι Βοιωτοὶ ἐπέρχονται, πέμπει ἐς τὸ στράτευμα, κελεύων ἐς τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῷ ὕστερον ἐπῆλθε, καταλιπὼν ὡς τριακοσίους ἱππέας περὶ τὸ Δήλιον, ὅπως φύλακές τε ἅμα εἶεν, εἴ τις ἐπίοι αὐτῷ, καὶ τοῖς Βοιωτοῖς καιρὸν φυλάξαντες ἐπι-
3 γένοιντο ἐν τῇ μάχῃ. Βοιωτοὶ δὲ πρὸς τούτους ἀντικατέστησαν τοὺς ἀμυνουμένους, καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου καὶ ἔθεντο τὰ ὅπλα, τεταγμένοι ὥσπερ ἔμελλον, ὁπλῖται ἑπτακισχίλιοι μάλιστα καὶ ψιλοὶ ὑπὲρ μυρίους, ἱππῆς δὲ χίλιοι καὶ πελτασταὶ πεντακόσιοι.
4 εἶχον δὲ δεξιὸν μὲν κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς, μέσοι δὲ Ἁλιάρτιοι καὶ Κορωναῖοι καὶ Κωπαιῆς καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην· τὸ δὲ εὐώνυμον εἶχον Θεσπιῆς καὶ Ταναγραῖοι καὶ Ὀρχομένιοι. ἐπὶ δὲ τῷ κέρᾳ ἑκατέρῳ οἱ ἱππῆς καὶ ψιλοὶ ἦσαν. ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι Θηβαῖοι ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἕκαστοι ἔτυχον.

αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν·

The Athenians prepare to resist the attack.

94 Ἀθηναῖοι δὲ οἱ μὲν ὁπλῖται ἐπὶ ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο, ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἱππῆς δὲ ἐφ' ἑκατέρῳ τῷ κέρᾳ. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὡπλισμένοι οὔτε τότε παρῆσαν οὔτε ἐγένοντο
2 τῇ πόλει· οἵπερ δὲ ξυνεσέβαλον, ὄντες πολλαπλάσιοι τῶν ἐναντίων, ἄοπλοί τε πολλοὶ ἠκολούθησαν, ἅτε πανστρατιᾶς ξένων τῶν παρόντων καὶ ἀστῶν γενομένης, καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἴκου, οὐ παρεγένοντο ὅτι μὴ ὀλίγοι. καθεστώτων δὲ ἐς τὴν τάξιν καὶ ἤδη μελλόντων ξυνιέναι, Ἱπποκράτης ὁ στρατηγὸς ἐπιπαριὼν τὸ στρατόπεδον τῶν Ἀθηναίων παρεκελεύετό τε καὶ ἔλεγε τοιάδε.

Hippocrates briefly addresses the army.

95 Ὦ Ἀθηναῖοι, δι' ὀλίγου μὲν ἡ παραίνεσις γίγνεται, τὸ ἴσον δὲ πρός τε τοὺς ἀγαθοὺς ἄνδρας δύναται καὶ ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικέλευσιν. παραστῇ δὲ μηδενὶ ὑμῶν ὡς ἐν τῇ ἀλλοτρίᾳ οὐ προσῆκον τοσόνδε κίνδυνον ἀναρριπτοῦμεν. ἐν γὰρ τῇ τού-
2 των ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται· καὶ ἢν νικήσωμεν, οὐ μή ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν, ἐν δὲ μιᾷ μάχῃ τήνδε τε προσκτᾶσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε. χωρήσατε οὖν ἀξίως ἐς αὐτοὺς τῆς τε πόλεως, ἣν ἕκαστος πατρίδα ἔχων πρώτην ἐν τοῖς Ἕλλησιν ἀγάλλεται, καὶ τῶν πατέρων, οἳ τούσδε μάχῃ κρατοῦντες μετὰ Μυρωνίδου ἐν Οἰνοφύτοις τὴν Βοιωτίαν ποτὲ ἔσχον.

96 Τοιαῦτα τοῦ Ἱπποκράτους παρακελευομένου

Battle of Delium. The Athenians are finally defeated.

*καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος,
τὸ δὲ πλέον οὐκέτι φθάσαντος, οἱ Βοιω-
τοί, παρακελευσαμένου καὶ σφίσιν ὡς
διὰ ταχέων καὶ ἐνταῦθα Παγώνδου,
παιωνίσαντες ἐπῄεσαν ἀπὸ τοῦ λόφου. ἀντεπῄε-
σαν δὲ καὶ οἱ Ἀθηναῖοι καὶ προσέμιξαν δρόμῳ.
καὶ ἑκατέρων τῶν στρατοπέδων τὰ ἔσχατα οὐκ
ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθεν· ῥύακες γὰρ
2 ἐκώλυσαν. τὸ δὲ ἄλλο καρτερᾷ μάχῃ καὶ ὠθισμῷ
ἀσπίδων ξυνειστήκει. καὶ τὸ μὲν εὐώνυμον τῶν
Βοιωτῶν καὶ μέχρι μέσου ἡσσᾶτο ὑπὸ τῶν Ἀθη-
ναίων, καὶ ἐπίεσαν τούς τε ἄλλους ταύτῃ καὶ οὐχ
ἥκιστα τοὺς Θεσπιέας. ὑποχωρησάντων γὰρ αὐ-
τοῖς τῶν παρατεταγμένων, καὶ κυκλωθέντων ἐν
ὀλίγῳ, οἵπερ διεφθάρησαν Θεσπιέων, ἐν χερσὶν
3 ἀμυνόμενοι κατεκόπησαν· καί τινες καὶ τῶν Ἀθη-
ναίων διὰ τὴν κύκλωσιν ταραχθέντες ἠγνόησάν τε
καὶ ἀπέκτειναν ἀλλήλους. τὸ μὲν οὖν ταύτῃ ἡσ-
σᾶτο τῶν Βοιωτῶν καὶ πρὸς τὸ μαχόμενον κατέ-
φυγεν· τὸ δὲ δεξιόν, ᾗ οἱ Θηβαῖοι ἦσαν, ἐκράτει
τῶν Ἀθηναίων, καὶ ὠσάμενοι κατὰ βραχὺ τὸ
4 πρῶτον ἐπηκολούθουν. καὶ ξυνέβη Παγώνδου
περιπέμψαντος δύο τέλη τῶν ἱππέων ἐκ τοῦ ἀφα-
νοῦς περὶ τὸν λόφον, ὡς ἐπόνει τὸ εὐώνυμον αὐτῶν,
καὶ ὑπερφανέντων αἰφνιδίως, τὸ νικῶν τῶν Ἀθη-
ναίων κέρας, νομίσαν ἄλλο στράτευμα ἐπιέναι, ἐς
φόβον καταστῆναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπό τε
τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων
καὶ παραρρηγνύντων, φυγὴ καθειστήκει παντὸς
5 τοῦ στρατοῦ τῶν Ἀθηναίων. καὶ οἱ μὲν πρὸς τὸ*

Δήλιόν τε καὶ τὴν θάλασσαν ὥρμησαν, οἱ δὲ ἐπὶ τοῦ Ὠρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα τὸ ὄρος, οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα σωτηρίας. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτεινον, καὶ μάλιστα οἱ ἱππῆς οἵ τε αὐτῶν καὶ οἱ Λοκροί, βεβοηθηκότες ἄρτι τῆς
6 τροπῆς γιγνομένης· νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον ῥᾷον τὸ πλῆθος τῶν φευγόντων διεσώθη. καὶ τῇ ὑστεραίᾳ οἵ τ' ἐκ τοῦ Ὠρωποῦ καὶ οἱ ἐκ τοῦ Δηλίου φυλακὴν ἐγκαταλιπόντες, εἶχον γὰρ αὐτὸ ὅμως ἔτι, ἀπεκομίσθησαν κατὰ θάλασσαν ἐπ' οἴκου.

97 καὶ οἱ Βοιωτοὶ τροπαῖον στήσαντες καὶ τοὺς ἑαυτῶν ἀνελόμενοι νεκροὺς τούς τε τῶν πολεμίων σκυλεύσαντες καὶ φυλακὴν καταλιπόντες ἀνεχώρησαν ἐς τὴν Τάναγραν, καὶ τῷ Δηλίῳ ἐπεβούλευον ὡς προσβαλοῦντες.

The Boeotians refuse to restore the Athenian dead unless Delium be evacuated.

2 Ἐκ δὲ τῶν Ἀθηναίων κῆρυξ πορευόμενος ἐπὶ τοὺς νεκροὺς ἀπαντᾷ κήρυκι Βοιωτῷ, ὃς αὐτὸν ἀποστρέψας καὶ εἰπὼν ὅτι οὐδὲν πράξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν, καταστὰς ἐπὶ Ἀθηναίους ἔλεγε τὰ παρὰ τῶν Βοιωτῶν, ὅτι οὐ δικαίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων· πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ τὴν ἀλλήλων
3 ἱερῶν τῶν ἐνόντων ἀπέχεσθαι, Ἀθηναίους δὲ Δήλιον τειχίσαντας ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ δρῶσιν, πάντα γίγνεσθαι αὐτόθι, ὕδωρ τε ὃ ἦν ἄψαυστον σφίσι πλὴν πρὸς τὰ ἱερὰ χέρνιβι χρῆσθαι, ἀνασπάσαντας ὑδρεύεσθαι· ὥστε ὑπέρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτους, ἐπικαλουμένους τοὺς ὁμωχέτας δαίμονας καὶ τὸν Ἀπόλλω,

προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀπο-
98 φέρεσθαι τὰ σφέτερα αὐτῶν. τοσαῦτα τοῦ κήρυκος εἰπόντος οἱ Ἀθηναῖοι πέμψαντες παρὰ τοὺς Βοιωτοὺς ἑαυτῶν κήρυκα τοῦ μὲν ἱεροῦ οὔτε ἀδικῆσαι ἔφασαν οὐδὲν οὔτε τοῦ λοιποῦ ἑκόντες βλάψειν· οὐδὲ γὰρ τὴν ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα ἐξ αὐτοῦ τοὺς ἀδικοῦντας μᾶλλον σφᾶς ἀμύνωνται.

The Athenians maintain that they are rightfully in possession of the place.

2 τὸν δὲ νόμον τοῖς Ἕλλησιν εἶναι, ὧν ἂν ᾖ τὸ κράτος τῆς γῆς ἑκάστης, ἤν τε πλέονος ἤν τε βραχυτέρας, τούτων καὶ τὰ ἱερὰ ἀεὶ γίγνεσθαι, τρόποις θεραπευόμενα οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται. καὶ γὰρ Βοιωτοὺς καὶ τους πολλοὺς τῶν ἄλλων, ὅσοι ἐξαναστήσαντές τινα βίᾳ νέμονται γῆν, ἀλλοτρίοις ἱεροῖς τὸ πρῶτον ἐπελθόντας οἰ-
3 κεῖα νῦν κεκτῆσθαι. καὶ αὐτοὶ εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν· νῦν δ' ἐν ᾧ μέρει εἰσίν, ἑκόντες εἶναι ὡς ἐκ σφετέρου οὐκ ἀπιέναι. ὕδωρ τε ἐν τῇ ἀνάγκῃ κινῆσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμυνόμενοι
4 βιάζεσθαι χρῆσθαι. πᾶν δ' εἰκὸς εἶναι τῷ πολέμῳ καὶ δεινῷ τινὶ κατειργόμενον ξύγγνωμόν τι γίγνεσθαι καὶ πρὸς τοῦ θεοῦ. καὶ γὰρ τῶν ἀκουσίων ἁμαρτημάτων καταφυγὴν εἶναι τοὺς βωμούς, παρανομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆναι καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν ξυμφορῶν τι τολμή-
5 σασιν. τους τε νεκροὺς πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιοῦντας ἀποδιδόναι ἀσεβεῖν ἢ τοὺς μὴ ἐθέλοντας ἱεροῖς τὰ μὴ πρέποντα κομίζεσθαι.

σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀπιοῦσιν ἐκ τῆς Βοιωτῶν γῆς—οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ᾗ δὲ δορὶ ἐκτήσαντο—ἀλλὰ κατὰ τὰ πάτρια
99 τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι. οἱ δὲ Βοιω-
τοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσίν, ἀπιόντας ἐκ τῆς ἑαυτῶν ἀποφέρεσθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιγνώσκειν τὸ ποιητέον, νομίζοντες τὴν μὲν Ὠρωπίαν, ἐν ᾗ τοὺς νεκρούς, ἐν μεθορίοις τῆς μάχης γενομένης, κεῖσθαι ξυνέβη, Ἀθηναίων κατὰ τὸ ὑπήκοον εἶναι, καὶ οὐκ ἂν αὐτοὺς βίᾳ σφῶν κρατῆσαι αὐτῶν· οὐδ᾽ αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων· τὸ δέ, ἐκ τῆς ἑαυτῶν, εὐπρεπὲς εἶναι ἀποκρίνασθαι, ἀπιόντας καὶ ἀπολαβεῖν ἃ ἀπαιτοῦσιν. ὁ δὲ κῆρυξ τῶν Ἀθηναίων ἀκούσας ἀπῆλθεν ἄπρακτος.

The Boeotians still refuse to restore the dead.

100 Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμψάμενοι ἔκ τε τοῦ Μηλιέως κόλπου ἀκοντιστὰς καὶ σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κορινθίων τε δισχιλίων ὁπλιτῶν καὶ τῶν ἐκ Νισαίας ἐξεληλυθότων Πελοποννησίων φρουρῶν καὶ Μεγαρεων ἅμα, ἐστράτευσαν ἐπὶ τὸ Δήλιον καὶ προσέβαλον τῷ τειχίσματι, ἄλλῳ τε τρόπῳ πειράσαντες καὶ μηχανὴν προσή-
2 γαγον, ἥπερ εἷλεν αὐτό, τοιάνδε. κεραίαν μεγάλην δίχα πρίσαντες ἐκοίλαναν ἅπασαν, καὶ ξυνήρμοσαν πάλιν ἀκριβῶς ὥσπερ αὐλόν, καὶ ἐπ᾽ ἄκραν λέβητά τε ἤρτησαν ἁλύσεσι καὶ ἀκροφύσιον ἀπὸ τῆς κεραίας σιδηροῦν ἐς αὐτὸν νεῦον καθεῖτο, καὶ ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσή-

They attack Delium and take it.

γου δὲ ἐκ πολλοῦ ἁμάξαις τῷ τείχει, ᾗ μάλιστα τῇ
3 ἀμπέλῳ καὶ τοῖς ξύλοις ᾠκοδόμητο· καὶ ὁπότε εἴη ἐγγύς, φύσας μεγάλας ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν ἄκρον τῆς κεραίας ἐφύσων. ἡ δὲ πνοὴ ἰοῦσα στεγανῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακάς τε ἡμμένους
4 καὶ θεῖον καὶ πίσσαν, φλόγα ἐποίει μεγάλην καὶ ἧψε τοῦ τείχους, ὥστε μηδένα ἔτι ἐπ' αὐτοῦ μεῖναι, ἀλλὰ ἀπολιπόντας ἐς φυγὴν καταστῆναι, καὶ τὸ τείχισμα τούτῳ τῷ τρόπῳ ἁλῶναι. τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακόσιοι δὲ ἐλήφθησαν, τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς ἐσβὰν ἀπεκομίσθη ἐπ' οἴκου.

01 Τοῦ δὲ Δηλίου ἑπτακαιδεκάτῃ ἡμέρᾳ ληφθέντος μετὰ τὴν μάχην καὶ τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος οὐδὲν ἐπισταμένου τῶν γεγενημένων ἐλθόντος οὐ πολὺ ὕστερον αὖθις περὶ τῶν νεκρῶν ἀπέδοσαν οἱ Βοιωτοὶ καὶ οὐκέτι ταὐτὰ ἀπεκρίναντο.

The dead are now given up. Loss in the action. Demosthenes fails in a descent on the coast of Sicyon.

2 ἀπέθανον δὲ Βοιωτῶν μὲν ἐν τῇ μάχῃ ὀλίγῳ ἐλάσσους πεντακοσίων, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους χιλίων καὶ Ἱπποκράτης ὁ στρατηγός, ψιλῶν δὲ καὶ σκευοφόρων πολὺς ἀριθμός.

Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ Δημοσθένης ὀλίγῳ ὕστερον, ὡς αὐτῷ τότε πλεύσαντι τὰ περὶ τὰς Σίφας τῆς προδοσίας πέρι οὐ προὐχώρησεν, ἔχων τον στρατὸν ἐπὶ τῶν νεῶν τῶν τε Ἀκαρνάνων καὶ Ἀγραίων, καὶ Ἀθηναίων τετρακοσίους ὁπλίτας, ἀπόβασιν ἐποιήσατο ἐς τὴν Σικυωνίαν.
3 καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθήσαντες οἱ Σικυώνιοι τοὺς ἀποβεβηκότας ἔτρεψαν καὶ

κατεδίωξαν ἐς τας ναῦς, καὶ τοὺς μὲν ἀπέκτειναν τοὺς δὲ ζῶντας ἔλαβον. τροπαῖον δὲ στήσαντες τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν.

4 Ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν βασιλεὺς ὑπο τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, στρατεύσας ἐπὶ Τριβαλλοὺς καὶ νικηθεὶς μάχῃ. Σεύθης δὲ ὁ Σπαραδόκου, ἀδελφιδοῦς ὢν αὐτοῦ, ἐβασίλευσεν Ὀδρυσῶν τε καὶ τῆς ἄλλης Θρᾴκης ἧσπερ καὶ ἐκεῖνος.

Brasidas marches against AMPHIPOLIS. Account of the place.

102 Τοῦ δ' αὐτοῦ χειμῶνος Βρασίδας ἔχων τοὺς ἐπὶ Θρᾴκης ξυμμάχους ἐστράτευσεν ἐς Ἀμφίπολιν τὴν ἐπὶ Στρυμόνι ποταμῷ Ἀθηναίων ἀποικίαν. τὸ δὲ χωρίον τοῦτο, ἐφ' οὗ νῦν ἡ πόλις ἐστίν, ἐπείρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρεῖον, κατοικίσαι, ἀλλὰ ὑπὸ Ἠδώνων ἐξεκρούσθη, ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκους μυρίους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες, οἳ διεφθάρησαν ἐν Δραβήσκῳ ὑπὸ Θρᾳκῶν.
2 καὶ αὖθις ἑνὸς δέοντι τριακοστῷ ἔτει ἐλθόντες οἱ Ἀθηναῖοι, Ἅγνωνος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος, Ἠδῶνας ἐξελάσαντες ἔκτισαν τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. ὡρμῶντο δὲ ἐκ τῆς Ἠιόνος, ἣν αὐτοὶ εἶχον, ἐμπόριον ἐπὶ τῷ στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον πέντε καὶ εἴκοσι σταδίους ἀπέχον ἀπὸ τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἅγνων ὠνόμασεν, ὅτι ἐπ' ἀμφότερα περιρρέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτήν, τείχει μακρῷ ἀπολαβὼν ἐκ ποτα-

μοῦ ἐς ποταμὸν περιφανῆ ἐς θάλασσάν τε καὶ τὴν
03 ἤπειρον ᾤκισεν. ἐπὶ ταύτην οὖν ὁ Βρασίδας ἄρας
ἐξ Ἀρνῶν τῆς Χαλκιδικῆς ἐπορεύετο τῷ
στρατῷ. καὶ ἀφικόμενος περὶ δείλην
ἐπὶ τὸν Αὐλῶνα καὶ Βρομίσκον, ᾗ ἡ Βόλβη λίμνη
ἐξίησιν ἐς θάλασσαν, καὶ δειπνοποιησάμενος ἐχώ-
2 ρει τὴν νύκτα. χειμὼν δὲ ἦν καὶ ὑπένειφεν· ᾗ καὶ
μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς ἐν τῇ
Ἀμφιπόλει πλὴν τῶν προδιδόντων. ἦσαν γὰρ
Ἀργιλίων τε ἐν αὐτῇ οἰκήτορες—εἰσὶ δὲ οἱ Ἀργί-
λιοι Ἀνδρίων ἄποικοι—καὶ ἄλλοι οἳ ξυνέπρασσον
ταῦτα, οἱ μὲν Περδίκκᾳ πειθόμενοι, οἱ δὲ Χαλκι-
3 δεῦσιν. μάλιστα δὲ οἱ Ἀργίλιοι, ἐγγύς τε προσοι-
κοῦντες καὶ ἀεί ποτε τοῖς Ἀθηναίοις ὄντες ὕποπτοι
καὶ ἐπιβουλεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ
καιρὸς καὶ Βρασίδας ἦλθεν, ἔπραξάν τε ἐκ πλείονος
πρὸς τοὺς ἐμπολιτεύοντας σφῶν ἐκεῖ ὅπως ἐνδοθή-
σεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει
καὶ ἀποστάντες τῶν Ἀθηναίων, ἐκείνῃ τῇ νυκτὶ κα-
τέστησαν τὸν στρατὸν [1] πρόσω ἐπὶ τὴν γέφυραν τοῦ
4 ποταμοῦ. ἀπέχει δὲ τὸ πόλισμα πλέον τῆς δια-
βάσεως καὶ οὐ καθεῖτο τείχη ὥσπερ νῦν, φυλακὴ
δέ τις βραχεῖα καθειστήκει· ἣν βιασάμενος ῥᾳδίως
ὁ Βρασίδας, ἅμα μὲν τῆς προδοσίας οὔσης, ἅμα
δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος προσπε-
σών, διέβη τὴν γέφυραν καὶ τὰ ἔξω τῶν Ἀμφιπο-
λιτῶν οἰκούντων κατὰ πᾶν τὸ χωρίον εὐθὺς εἶχεν.

Passage of the Strymon.

04 Τῆς δὲ διαβάσεως αὐτοῦ ἄφνω τοῖς ἐν τῇ πόλει
γεγενημένης, καὶ τῶν ἔξω πολλῶν μεν ἁλισκο-
μενων τῶν δὲ καὶ καταφευγόντων ἐς τὸ τεῖχος, οἱ

[1] πρὸ ἕω

Ἀμφιπολῖται ἐς θόρυβον μέγαν κατέστησαν, ἄλλως τε καὶ ἀλλήλοις ὕποπτοι ὄντες. καὶ λέγεται Βρασίδαν, εἰ ἠθέλησε μὴ ἐφ' ἁρπαγὴν τῷ στρατῷ τραπέσθαι, ἀλλ' εὐθὺς χωρῆσαι πρὸς τὴν πόλιν, δοκεῖν ἂν ἑλεῖν.

Brasidas occupies the country outside the walls. Thucydides is summoned to save the place.

3 νῦν δὲ ὁ μὲν ἱδρύσας τὸν στρατὸν ἐπὶ τὰ ἔξω ἐπέδραμεν, καὶ ὡς οὐδὲν αὐτῷ ἀπὸ τῶν ἔνδον ὡς προσεδέχετο ἀπέβαινεν, ἡσύχαζεν· οἱ δ' ἐναντίοι τοῖς προδιδοῦσι, κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Εὐκλεους τοῦ στρατηγοῦ, ὃς ἐκ τῶν Ἀθηναίων παρῆν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ τὸν ἕτερον στρατηγὸν τῶν ἐπὶ Θρᾴκης, Θουκυδίδην τον Ὀλόρου, ὃς τάδε ξυνέγραψεν, ὄντα περὶ Θάσον

3 —ἔστι δὲ ἡ νῆσος Παρίων ἀποικία ἀπέχουσα τῆς Ἀμφιπόλεως ἡμίσεος ἡμέρας μάλιστα πλοῦν— κελεύοντες σφίσι βοηθεῖν. καὶ ὁ μὲν ἀκούσας κατὰ τάχος ἑπτὰ ναυσὶν αἳ ἔτυχον παροῦσαι ἔπλει, καὶ ἐβούλετο φθάσαι μάλιστα μὲν οὖν τὴν Ἀμφίπολιν πρίν τι ἐνδοῦναι εἰ δὲ μὴ τὴν Ἠιόνα προκαταλαβών.

105 Brasidas offers favourable terms.

ἐν τούτῳ δὲ ὁ Βρασίδας, δεδιὼς καὶ τὴν ἀπὸ τῆς Θάσου τῶν νεῶν βοηθειαν καὶ πυνθανόμενος τὸν Θουκυδίδην κτῆσίν τε ἔχειν τῶν χρυσείων μετάλλων ἐργασίας ἐν τῇ περὶ ταῦτα Θρᾴκῃ καὶ ἀπ' αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἠπειρωτῶν, ἠπείγετο προκατασχεῖν, εἰ δύναιτο, τὴν πόλιν, μὴ ἀφικνουμένου αὐτοῦ τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν ἐκ θαλάσσης ξυμμαχικὸν καὶ ἀπὸ τῆς Θρᾴκης ἀγείραντα αὐτὸν περιποιήσειν σφᾶς, οὐκέτι προσχω-

2 ροί. καὶ τὴν ξύμβασιν μετρίαν ἐποιεῖτο, κήρυγμα τόδε ἀνειπών, Ἀμφιπολιτῶν καὶ Ἀθηναίων τῶν ἐνόντων τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν, τὸν δὲ μὴ ἐθέλοντα ἀπιέναι τὰ ἑαυτοῦ ἐκφερόμενον πέντε ἡμε-

106 ρῶν. οἱ δὲ πολλοὶ ἀκούσαντες ἀλλοιότεροι ἐγένοντο τὰς γνώμας, ἄλλως τε καὶ βραχὺ μὲν Ἀθηναίων ἐμπολιτεῦον, τὸ δὲ πλεῖον ξύμμικτον. καὶ τῶν ἔξω ληφθέντων συχνοὶ οἰκεῖοι ἔνδον ἦσαν· καὶ τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον εἶναι ἐλάμβανον, οἱ μὲν Ἀθηναῖοι διὰ τὸ ἄσμενοι ἂν ἐξελθεῖν, ἡγούμενοι οὐκ ἐν ὁμοίῳ σφίσιν εἶναι τὰ δεινὰ καὶ ἅμα οὐ

Amphipolis surrenders. Thucydides reaches Eion, at the mouth of the Strymon.

2 προσδεχόμενοι βοήθειαν ἐν τάχει, ὁ δὲ ἄλλος ὅμιλος, πόλεώς τε ἐν τῷ ἴσῳ οὐ στερισκόμενοι καὶ κινδύνου παρὰ δόξαν ἀφιέμενοι. ὥστε τῶν πρασσόντων τῷ Βρασίδᾳ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδικαιούντων αὐτά, ἐπειδὴ καὶ τὸ πλῆθος ἑώρων τετραμμένον καὶ τοῦ παρόντος Ἀθηναίων στρατηγοῦ οὐκέτι ἀκροώμενον, ἐγένετο ἡ ὁμολογία καὶ

3 προσεδέξαντο ἐφ᾽ οἷς ἐκήρυξεν. καὶ οἱ μὲν τὴν πόλιν τοιούτῳ τρόπῳ παρέδοσαν, ὁ δὲ Θουκυδίδης καὶ αἱ νῆες ταύτῃ τῇ ἡμέρᾳ ὀψὲ κατέπλεον ἐς τὴν Ἠιόνα. καὶ τὴν μὲν Ἀμφίπολιν Βρασίδας ἄρτι εἶχεν, τὴν δὲ Ἠιόνα παρὰ νύκτα ἐγένετο λαβεῖν· εἰ γὰρ μὴ ἐβοήθησαν αἱ νῆες διὰ τάχους, ἅμα ἕῳ

107 ἂν εἴχετο. μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν τῇ Ἠιόνι καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἢν ἐπίῃ ὁ Βρασίδας, καὶ τὸ ἔπειτα ἀσφαλῶς ἕξει, δεξάμενος τοὺς ἐθελήσαντας

Unsuccessful attempt on Eion by Brasidas. Other towns come over to him.

ἐπιχωρῆσαι ἄνωθεν κατα τὰς σπονδάς· ὁ δὲ πρὸς μὲν τὴν Ἠιόνα κατά τε τὸν ποταμὸν πολλοῖς πλοίοις ἄφνω καταπλεύσας, εἴ πως τὴν προὔχουσαν ἄκραν ἀπὸ τοῦ τείχους λαβὼν κρατοίη τοῦ ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα ἀμφοτέρωθεν ἀπεκρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν ἐξηρτύετο.
2 καὶ Μύρκινός τε αὐτῷ προσεχώρησεν, Ἠδωνικὴ πόλις, Πιττακοῦ τοῦ Ἠδώνων βασιλέως ἀποθανόντος ὑπὸ τῶν Γοάξιος παίδων καὶ Βραυροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψὸς οὐ πολλῷ ὕστερον καὶ Οἰσύμη· εἰσὶ δὲ αὗται Θασίων ἀποικίαι. παρὼν δὲ καὶ Περδίκκας εὐθὺς μετὰ τὴν ἅλωσιν ξυγκαθίστη ταῦτα.

Effects of the loss of Amphipolis.

108 Ἐχομένης δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος ξύλων τε ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ ὅτι μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος Θεσσαλῶν διαγόντων ἐπὶ τοὺς ξυμμάχους σφῶν τοῖς Λακεδαιμονίοις, τῆς δὲ γεφύρας μὴ κρατούντων, ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἠιόνα τριήρεσι τηρουμένων,
2 οὐκ ἂν δύνασθαι [1]προσελθεῖν· τότε δὲ ῥᾳδια ἤδη [2]ἐνομίζετο γεγενῆσθαι. καὶ τοὺς ξυμμάχους ἐφοβοῦντο μὴ ἀποστῶσιν. ὁ γὰρ Βρασίδας ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρεῖχεν, καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθείη. καὶ αἱ πόλεις πυνθανόμεναι αἱ τῶν Ἀθηναίων ὑπήκοοι τῆς τε Ἀμφιπόλεως τὴν ἅλωσιν καὶ ἃ παρέχεται, τήν τε ἐκείνου πρᾳότητα,

[1] προελθεῖν [2] ἐνόμιζον

3 μάλιστα δὴ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ
ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε
κελεύοντες καὶ βουλόμενοι αὐτοὶ ἕκαστοι πρῶτοι
ἀποστῆναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς,
ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ το-
σοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλέον βουλή-
σει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ, εἰωθότες
οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν ἐλπίδι ἀπερι-
σκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται λογισμῷ
4 αὐτοκράτορι διωθεῖσθαι. ἅμα δὲ τῶν Ἀθηναίων
ἐν τοῖς Βοιωτοῖς νεωστὶ πεπληγμένων καὶ τοῦ
Βρασίδου ἐφολκὰ καὶ οὐ τὰ ὄντα λέγοντος, ὡς
αὐτῷ ἐπὶ Νίσαιαν τῇ ἑαυτοῦ μόνῃ στρατιᾷ οὐκ
ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάρσουν καὶ
ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς βοηθῆσαι. τὸ δὲ
μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῷ αὐτίκα καὶ ὅτι
τὸ πρῶτον Λακεδαιμονίων ὀργώντων ἔμελλον πει-
ράσεσθαι, κινδυνεύειν παντὶ τρόπῳ ἑτοῖμοι ἦσαν·
5 ὧν αἰσθόμενοι οἱ μὲν Ἀθηναῖοι φυλακάς, ὡς ἐξ
ὀλίγου καὶ ἐν χειμῶνι, διέπεμπον ἐς τὰς πόλεις,
ὁ δὲ ἐς τὴν Λακεδαίμονα ἐφιέμενος στρατιάν τε
προσαποστέλλειν ἐκέλευε καὶ αὐτὸς ἐν τῷ Στρυ-
μόνι ναυπηγίαν τριήρων παρεσκευάζετο. οἱ δὲ
Λακεδαιμόνιοι τὰ μὲν καὶ φθόνῳ ἀπὸ τῶν πρώτων
ἀνδρῶν οὐχ ὑπηρέτησαν αὐτῷ, τὰ δὲ καὶ βουλό-
μενοι μᾶλλον τούς τε ἄνδρας τοὺς ἐκ τῆς νήσου
κομίσασθαι καὶ τὸν πόλεμον καταλῦσαι.

109 Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς τε τὰ μακρὰ
τείχη, ἃ σφῶν οἱ Ἀθηναῖοι εἶχον, κατέσκαψαν
ἑλόντες ἐς ἔδαφος, καὶ Βρασίδας μετὰ τὴν Ἀμφι-

Brasidas gains over most of the cities of the peninsula of Mount Athos.

πόλεως ἅλωσιν ἔχων τοὺς ξυμμάχους στρατεύει ἐπὶ τὴν Ἀκτὴν καλουμένην. ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προὔχουσα, καὶ ὁ Ἄθως αὐτῆς ὄρος ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος.

2 πόλεις δὲ ἔχει Σάνην μὲν Ἀνδρίων ἀποικίαν παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὔβοιαν πέλαγος τετραμμένην, τὰς δὲ ἄλλας Θύσσον καὶ Κλεωνὰς καὶ

3 Ἀκροθῴους καὶ Ὀλόφυξον καὶ Δῖον· αἳ οἰκοῦνται ξυμμίκτοις ἔθνεσι βαρβάρων διγλώσσων, καί τι καὶ Χαλκιδικὸν ἔνι βραχύ, τὸ δὲ πλεῖστον Πελασγικὸν τῶν καὶ Λῆμνόν ποτε καὶ Ἀθήνας Τυρσηνῶν οἰκησάντων, καὶ Βισαλτικὸν καὶ Κρηστωνικὸν καὶ Ἤδωνες· κατὰ δὲ μικρὰ πολίσματα οἰκοῦσιν. καὶ οἱ μὲν πλείους προσεχώρησαν τῷ Βρασίδᾳ, Σάνη δὲ καὶ Δῖον ἀντέστη, καὶ αὐτῶν τὴν χώραν ἐμ-

110 μείνας τῷ στρατῷ ἐδῄου. ὡς δ' οὐκ ἐσήκουον,

He attacks Torone.

εὐθὺς στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικήν, κατεχομένην ὑπὸ Ἀθηναίων· καὶ αὐτὸν ἄνδρες ὀλίγοι ἐπῆγοντο, ἑτοῖμοι ὄντες τὴν πόλιν παραδοῦναι. καὶ ἀφικόμενος νυκτὸς ἔτι καὶ περὶ ὄρθρον τῷ στρατῷ ἐκαθέζετο πρὸς τὸ Διοσκούρειον, ὃ ἀπέχει τῆς πόλεως τρεῖς μάλιστα

2 σταδίους. τὴν μὲν οὖν ἄλλην πόλιν τῶν Τορωναίων καὶ τοὺς Ἀθηναίους τοὺς ἐμφρουροῦντας ἔλαθεν· οἱ δὲ πράσσοντες αὐτῷ εἰδότες ὅτι ἥξοι, καὶ [1]προσελθόντες τινὲς αὐτῶν λάθρᾳ ὀλίγοι, ἐτήρουν τὴν πρόσοδον, καὶ ὡς ᾔσθοντο παρόντα, ἐσκομίζουσι παρ' αὐτοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψι-

3 λοὺς ἑπτά—τοσοῦτοι γὰρ μόνοι ἀνδρῶν εἴκοσι τὸ

[1] προελθόντες

πρῶτον ταχθέντων οὐ κατέδεισαν ἐσελθεῖν· ἦρχε
δὲ αὐτῶν Λυσίστρατος Ὀλύνθιος—οἳ διαδύντες
διὰ τοῦ πρὸς τὸ πέλαγος τείχους καὶ λαθόντες,
τούς τε ἐπὶ τοῦ ἀνώτατα φυλακτηρίου φρουρούς,
οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθει-
ραν καὶ τὴν κατὰ Καναστραῖον πυλίδα διῄρουν.
11 Ὁ δὲ Βρασίδας τῷ μὲν ἄλλῳ στρατῷ ἡσύχα-
ζεν ὀλίγον προελθών, ἑκατὸν δὲ πελτα-
στὰς προπέμπει, ὅπως ὁπότε πύλαι τινὲς
ἀνοιχθεῖεν καὶ τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο,
πρῶτοι ἐσδράμοιεν. καὶ οἱ μὲν χρόνου ἐγγιγνο-
μένου καὶ θαυμάζοντες κατὰ μικρὸν ἔτυχον ἐγγὺς
2 τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων
ἔνδοθεν παρασκευάζοντες μετὰ τῶν ἐσεληλυθότων,
ὡς αὐτοῖς ἥ τε πυλὶς διῄρητο καὶ αἱ κατὰ τὴν
ἀγορὰν πύλαι τοῦ μοχλοῦ διακοπέντος ἀνεῴγοντο,
πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιαγαγόντες
ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρωθεν
τοὺς ἐν τῇ πόλει οὐδὲν εἰδότας ἐξαπίνης φοβή-
σειαν, ἔπειτα τὸ σημεῖόν τε τοῦ πυρός, ὡς εἴρητο,
ἀνέσχον καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς
12 λοιπους ἤδη τῶν πελταστῶν ἐσεδέχοντο. καὶ ὁ
Βρασίδας ἰδὼν τὸ ξύνθημα ἔθει δρόμῳ, ἀναστήσας
τὸν στρατὸν ἐμβοήσαντά τε ἀθρόον καὶ ἔκπληξιν
πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα. καὶ οἱ μὲν
2 κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ
δοκους τετραγώνους, αἳ ἔτυχον τῷ τείχει πεπτω-
κότι καὶ οἰκοδομουμένῳ πρὸς λίθων ἀνολκὴν προσ-
κείμεναι. Βρασίδας μὲν οὖν καὶ τὸ πλῆθος εὐθὺς
ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο,

The entrance is forced.

βουλόμενος κατ' ἄκρας καὶ βεβαίως ἑλεῖν αὐτήν. ὁ δὲ ἄλλος ὅμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυντο.

The Athenian garrison escape to Lecythus.

113 Τῶν δὲ Τορωναίων γιγνομένης τῆς ἁλώσεως τὸ μὲν πολὺ οὐδὲν εἰδὸς ἐθορυβεῖτο, οἱ δὲ πράσσοντες καὶ οἷς ταῦτα ἤρεσκε μετὰ τῶν εἰσελθόντων εὐθὺς ἦσαν. οἱ δὲ Ἀθηναῖοι—ἔτυχον γὰρ ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες ὡς πεντήκοντα—ἐπειδὴ ᾔσθοντο, οἱ μέν
2 τινες ὀλίγοι διαφθείρονται ἐν χερσὶν αὐτῶν, τῶν δὲ λοιπῶν οἱ μὲν πεζῇ οἱ δὲ ἐς τὰς ναῦς, αἳ ἐφρούρουν δύο, καταφυγόντες διασῴζονται ἐς τὴν Λήκυθον τὸ φρούριον, ὃ εἶχον αὐτοὶ καταλαβόντες, ἄκρον τῆς πόλεως ἐς τὴν θάλασσαν ἀπειλημμένον ἐν στενῷ ἰσθμῷ. κατέφυγον δὲ καὶ τῶν Τορωναίων
114 ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδειοι.

Brasidas summons the Athenians. His address to the people of Torone.

γεγενημένης δὲ ἡμέρας ἤδη καὶ βεβαίως τῆς πόλεως ἐχομένης, ὁ Βρασίδας τοῖς μὲν μετὰ τῶν Ἀθηναίων Τορωναίοις καταπεφευγόσι κήρυγμα ἐποιήσατο τὸν βουλόμενον ἐπὶ τὰ ἑαυτοῦ ἐξελθόντα ἀδεῶς πολιτεύειν, τοῖς δὲ Ἀθηναίοις κήρυκα προσπέμψας ἐξιέναι ἐκέλευσεν ἐκ τῆς Ληκύθου ὑποσπόνδους καὶ τὰ
2 ἑαυτῶν ἔχοντας ὡς οὔσης Χαλκιδέων. οἱ δὲ ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀνελέσθαι. ὁ δὲ ἐσπείσατο δύο. ἐν ταύταις δὲ αὐτός τε τὰς ἐγγὺς οἰκίας ἐκρατύνατο καὶ Ἀθηναῖοι τὰ σφέτερα. καὶ ξύλλογον τῶν Τορωναίων ποιήσας ἔλεξε τοῖς ἐν τῇ
3 Ἀκάνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἴη οὔτε τοὺς

πράξαντας πρὸς αὑτὸν τὴν λῆψιν τῆς πόλεως
χείρους οὐδὲ προδότας ἡγεῖσθαι—οὐδὲ γὰρ ἐπὶ
δουλείᾳ οὐδὲ χρήμασι πεισθέντας δρᾶσαι τοῦτο,
ἀλλ' ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως—οὔτε
τοὺς μὴ μετασχόντας οἴεσθαι μὴ τῶν αὐτῶν τεύ-
ξεσθαι· ἀφῖχθαι γὰρ οὐ διαφθερῶν οὔτε πόλιν οὔτε
4 ἰδιώτην οὐδένα. τὸ δὲ κήρυγμα ποιήσασθαι τούτου
ἕνεκα τοῖς παρ' Ἀθηναίους καταπεφευγόσιν, ὡς
ἡγούμενος οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ· οὐδ' ἂν
σφῶν πειρασαμένους αὐτοὺς τῶν Λακεδαιμονίων
δοκεῖν ἧσσον, ἀλλὰ πολλῷ μᾶλλον, ὅσῳ δικαιό-
τερα πράσσουσιν, εὔνους ἂν σφίσι γενέσθαι, ἀπει-
5 ρίᾳ δὲ νῦν πεφοβῆσθαι. τούς τε πάντας παρα-
σκευάζεσθαι ἐκέλευσεν ὡς βεβαίους τε ἐσομένους
ξυμμάχους καὶ τὸ ἀπὸ τοῦδε ἤδη ὅ τι ἂν ἁμαρ-
τάνωσιν αἰτίαν ἕξοντας· τὰ δὲ πρότερα οὐ σφεῖς
ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων κρεισ-
σόνων, καὶ ξυγγνώμην εἶναι εἴ τι ἠναντιοῦντο.

115 Καὶ ὁ μὲν τοιαῦτα εἰπὼν καὶ παραθαρσύνας,
διελθουσῶν τῶν σπονδῶν τὰς προσβο- *He attacks Lecythus.*
λὰς ἐποιεῖτο τῇ Ληκύθῳ· οἱ δὲ Ἀθηναῖοι
ἠμύναντό τε ἐκ φαύλου τειχίσματος καὶ ἀπ' οἰ-
κιῶν ἐπάλξεις ἐχουσῶν. καὶ μίαν μὲν ἡμέραν
2 ἀπεκρούσαντο· τῇ δ' ὑστεραίᾳ μηχανῆς μελλούσης
προσάξεσθαι αὐτοῖς ἀπὸ τῶν ἐναντίων, ἀφ' ἧς πῦρ
ἐνήσειν διενοοῦντο ἐς τὰ ξύλινα παραφράγματα,
καὶ προσιόντος ἤδη τοῦ στρατεύματος, ᾗ ᾤοντο
μάλιστα αὐτοὺς προσκομιεῖν τὴν μηχανὴν καὶ
ἦν ἐπιμαχώτατον, πύργον ξύλινον ἐπ' οἴκημα ἀν-
τέστησαν καὶ ὕδατος ἀμφορέας πολλοὺς καὶ πίθους

ἀνεφόρησαν καὶ λίθους μεγάλους, ἄνθρωποί τε
3 πολλοὶ ἀνέβησαν. τὸ δὲ οἴκημα λαβὸν μεῖζον ἄχθος ἐξαπίνης κατερράγη καὶ ψόφου πολλοῦ γενομένου τοὺς μὲν ἐγγὺς καὶ ὁρῶντας τῶν Ἀθηναίων ἐλύπησε μᾶλλον ἢ ἐφόβησεν, οἱ δὲ ἄποθεν, καὶ μάλιστα οἱ διὰ πλείστου, νομίσαντες ταύτῃ ἑαλωκέναι ἤδη τὸ χωρίον φυγῇ ἐς τὴν θάλασσαν
116 καὶ τὰς ναῦς ὥρμησαν. καὶ ὁ Βρασίδας ὡς ᾔσθετο αὐτοὺς ἀπολείποντάς τε τὰς ἐπάλξεις καὶ τὸ γιγνόμενον ὁρῶν, ἐπιφερόμενος τῷ στρατῷ εὐθὺς τὸ τείχισμα λαμβάνει καὶ ὅσους ἐγκατέλαβε διέφθειρεν. καὶ οἱ μὲν Ἀθηναῖοι τοῖς τε πλοίοις καὶ ταῖς ναυσὶ τούτῳ τῷ τρόπῳ ἐκλιπόντες τὸ χωρίον ἐς Παλλήνην διεκομίσθησαν·

Lecythus is taken and dismantled.

2 ὁ δὲ Βρασίδας—ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηνᾶς ἱερόν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε προσβάλλειν, τῷ ἐπιβάντι πρώτῳ τοῦ τείχους τριάκοντα μνᾶς ἀργυρίου δώσειν—νομίσας ἄλλῳ τινὶ τρόπῳ ἢ ἀνθρωπείῳ τὴν ἅλωσιν γενέσθαι, τάς τε τριάκοντα μνᾶς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερόν, καὶ τὴν Λήκυθον καθελὼν καὶ ἀνασκευάσας τέμενος ἀνῆκεν ἅπαν. καὶ ὁ μὲν τὸ λοιπὸν τοῦ χειμῶνος ἅ τε εἶχε τῶν χωριων καθίστατο καὶ τοῖς ἄλλοις ἐπεβούλευεν, καὶ τοῦ χειμῶνος διελθόντος ὄγδοον ἔτος ἐτελεύτα τῷ πολέμῳ.

117 Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι ἅμα ἦρι τοῦ ἐπιγιγνομένου θέρους εὐθὺς ἐκεχειρίαν ἐποιήσαντο ἐνιαύσιον, νομίσαντες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασίδαν σφῶν προσαποστῆσαι οὐδὲν πρὶν παρασκευά-

B.C. 423. The Lacedaemonians and Athenians conclude a truce for one year.

σαιντο καθ' ἡσυχίαν, καὶ ἅμα εἰ καλῶς σφίσιν
2 ἔχοι, καὶ ξυμβῆναι τὰ πλείω, Λακεδαιμόνιοι δὲ
ταῦτα τοὺς Ἀθηναίους ἡγούμενοι ἅπερ ἔδεισαν
φοβεῖσθαι, καὶ γενομένης ἀνακωχῆς κακῶν καὶ
ταλαιπωρίας μᾶλλον ἐπιθυμήσειν αὐτοὺς πειρα-
σαμένους ξυναλλαγῆναί τε καὶ τοὺς ἄνδρας σφίσιν
ἀποδόντας σπονδὰς ποιήσασθαι καὶ ἐς τὸν πλείω
3 χρόνον. τοὺς γὰρ δὴ ἄνδρας περὶ πλείονος ἐποι-
οῦντο κομίσασθαι, [1]ὡς ἔτι Βρασίδας εὐτύχει· καὶ
ἔμελλον ἐπὶ μεῖζον χωρήσαντος αὐτοῦ καὶ ἀντί-
παλα καταστήσαντος τῶν μὲν στέρεσθαι, τοῖς δ'
ἐκ τοῦ ἴσου ἀμυνόμενοι κινδυνεύειν καὶ κρατήσειν.
γίγνεται οὖν ἐκεχειρία αὐτοῖς τε καὶ τοῖς ξυμμά-
χοις ἥδε.

18 Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαντείου τοῦ
Ἀπόλλωνος τοῦ Πυθίου δοκεῖ ἡμῖν χρῆ-
σθαι τὸν βουλόμενον ἀδόλως καὶ ἀδεῶς
κατὰ τοὺς πατρίους νόμους. τοῖς μὲν Λακεδαιμο-
νίοις ταῦτα δοκεῖ καὶ τοῖς ξυμμάχοις τοῖς παροῦ-
σιν· Βοιωτοὺς δὲ καὶ Φωκέας πείσειν φασὶν ἐς δύ-
2 ναμιν προσκηρυκευόμενοι. περὶ δὲ τῶν χρημάτων
τῶν τοῦ θεοῦ ἐπιμελεῖσθαι ὅπως τοὺς ἀδικοῦντας
ἐξευρήσομεν, ὀρθῶς καὶ δικαίως τοῖς πατρίοις νό-
μοις χρώμενοι καὶ ἡμεῖς καὶ ὑμεῖς καὶ τῶν ἄλλων
οἱ βουλόμενοι, τοῖς πατρίοις νόμοις χρώμενοι πάν-
3 τες. περὶ μὲν οὖν τούτων ἔδοξε Λακεδαιμονίοις καὶ
τοῖς ἄλλοις ξυμμάχοις κατὰ ταῦτα· τάδε δὲ ἔδοξε
Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμάχοις, ἐὰν
σπονδὰς ποιῶνται οἱ Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν
μένειν ἑκατέρους ἔχοντας ἅπερ νῦν ἔχομεν, τοὺς

Terms of the truce.

[1] ? ἕως

μὲν ἐν τῷ Κορυφασίῳ ἐντὸς τῆς Βουφράδος καὶ
τοῦ Τομέως μένοντας· τοὺς δὲ ἐν Κυθήροις μὴ
ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μήτε ἡμᾶς πρὸς
4 αὐτοὺς μήτε αὐτοὺς πρὸς ἡμᾶς· τοὺς δὲ ἐν Νισαίᾳ
καὶ Μινῴᾳ μὴ ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ
τῶν πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ Ποσειδώ-
νιον, ἀπο δὲ τοῦ Ποσειδωνίου εὐθυς ἐπι τὴν γέφυραν
τὴν ἐς Μινώαν—μηδὲ Μεγαρεας και τοὺς ξυμμά-
χους ὑπερβαίνειν τὴν ὁδὸν ταυτην—και την νῆσον,
ἥνπερ ἔλαβον οἱ Ἀθηναῖοι, ἔχοντας, μήτε ἐπιμισγο-
μένους μηδετέρους μηδετέρωσε, καὶ τὰ ἐν Τροιζῆνι,
ὅσαπερ νῦν ἔχουσι καὶ οἷα ξυνέθεντο πρὸς Ἀθηναιους.
5 καὶ τῇ θαλάσσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν
καὶ κατὰ τὴν ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς
ξυμμάχους πλεῖν μὴ μακρᾷ νηΐ, ἄλλῳ δὲ κωπήρει
πλοίῳ, ἐς πεντακόσια τάλαντα ἄγοντι μέτρα. κή-
ρυκι δὲ καὶ πρεσβείᾳ καὶ ἀκολούθοις, ὁπόσοις ἂν
δοκῇ, περὶ καταλύσεως τοῦ πολέμου καὶ δικῶν ἐς
Πελοπόννησον καὶ Ἀθήναζε σπονδὰς εἶναι ἰοῦσι
καὶ ἀπιοῦσι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν.
6 τοὺς δὲ αὐτομόλους μὴ δέχεσθαι ἐν τούτῳ τῷ
χρόνῳ, μήτε ἐλεύθερον μήτε δοῦλον, μήτε ἡμᾶς
μήτε ὑμᾶς. δίκας τε διδόναι ὑμᾶς τε ἡμῖν καὶ
ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα δίκῃ
7 διαλύοντας ἄνευ πολέμου. τοῖς μὲν Λακεδαιμο-
νίοις καὶ τοῖς ξυμμάχοις ταῦτα δοκεῖ· εἰ δέ τι
ὑμῖν εἴτε κάλλιον εἴτε δικαιότερον τούτων δοκεῖ
εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσκετε· οὐδενὸς
γὰρ ἀποστήσονται, ὅσα ἂν δικαία λέγητε, οὔτε οἱ
Λακεδαιμόνιοι οὔτε οἱ ξύμμαχοι. οἱ δὲ ἰόντες τέλος

ἔχοντες ἰόντων, ᾗπερ καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπονδαὶ ἐνιαυτὸν ἔσονται.

8 Ἔδοξε τῷ δήμῳ. Ἀκαμαντὶς ἐπρυτάνευεν, Φαίνιππος ἐγραμμάτευεν, Νικιάδης ἐπεστάτει. Λάχης εἶπε, τύχῃ ἀγαθῇ τῇ Ἀθηναίων, ποιεῖσθαι τὴν ἐκεχειρίαν καθὰ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν· καὶ ὡμολόγησαν ἐν τῷ δήμῳ τὴν ἐκεχειρίαν εἶναι ἐνιαυτόν, ἄρχειν δὲ τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ Ἐλαφηβολιῶνος μηνός.
9 ἐν τούτῳ τῷ χρόνῳ ἰόντας ὡς ἀλλήλους πρέσβεις καὶ κήρυκας ποιεῖσθαι τοὺς λόγους, καθ' ὅ τι ἔσται ἡ κατάλυσις τοῦ πολέμου. ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς καὶ τοὺς πρυτάνεις πρῶτον περὶ τῆς εἰρήνης βουλεύσασθαι Ἀθηναίους καθ' ὅ τι ἂν ἐσίῃ ἡ πρεσβεία περὶ τῆς καταλύσεως τοῦ πολέμου. σπείσασθαι δὲ αὐτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ τὰς παρούσας ἦ μὴν ἐμμενεῖν ἐν ταῖς σπονδαῖς τὸν ἐνιαυτόν.

19 Ταῦτα ξυνέθεντο Λακεδαιμόνιοι καὶ ὤμοσαν καὶ οἱ ξύμμαχοι Ἀθηναίοις καὶ τοῖς ξυμμάχοις, μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκάτῃ. ξυνετίθεντο δὲ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἵδε, Ταῦρος Ἐχετιμίδα, Ἀθήναιος Περικλείδα, Φιλοχαρίδας Ἐρυξιδαΐδα· Κορινθίων δὲ Αἰνέας Ὠκύτου, Εὐφαμίδας Ἀριστωνύμου·
2 Σικυωνίων δὲ Δαμότιμος Ναυκράτους, Ὀνάσιμος Μεγακλέους· Μεγαρέων δὲ Νίκασος Κεκάλου, Μενεκράτης Ἀμφιδώρου· Ἐπιδαυρίων δὲ Ἀμφίας Εὐπαΐδα· Ἀθηναίων δὲ οἱ στρατηγοὶ Νικόστρατος Διιτρέφους, Νικίας Νικηράτου, Αὐτοκλῆς Τολ-

Names of those who ratified the truce.

μαίου. ἡ μὲν δὴ ἐκεχειρία αὕτη ἐγένετο, καὶ ξύνῃσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.

Scione revolts to Brasidas. He sails to the city.

120 Περὶ δὲ τὰς ἡμέρας ταύτας αἷς ἐπήρχοντο, Σκι-
ώνη, ἐν τῇ Παλλήνῃ πόλις, ἀπέστη ἀπ'
Ἀθηναίων πρὸς Βρασίδαν. φασὶ δὲ οἱ
Σκιωναῖοι Πελληνῆς μὲν εἶναι ἐκ Πελο-
ποννήσου, πλέοντας δ' ἀπὸ Τροίας σφῶν τοὺς πρώ-
τους κατενεχθῆναι ἐς τὸ χωρίον τοῦτο τῷ χειμῶνι
2 ᾧ ἐχρήσαντο Ἀχαιοί, καὶ αὐτοῦ οἰκῆσαι. ἀπο-
στᾶσι δ' αὐτοῖς ὁ Βρασίδας διέπλευσε νυκτὸς ἐς
τὴν Σκιώνην, τριήρει μὲν φιλίᾳ προπλεούσῃ, αὐτὸς
δὲ ἐν κελητίῳ ἄποθεν ἐφεπόμενος, ὅπως εἰ μέν τινι
τοῦ κέλητος μείζονι πλοίῳ περιτυγχάνοι, ἡ τριή-
ρης ἀμύνῃ αὐτῷ, ἀντιπάλου δὲ ἄλλης τριήρους
ἐπιγενομένης οὐ πρὸς τὸ ἔλασσον νομίζων τρέ-
ψεσθαι ἀλλ' ἐπὶ τὴν ναῦν, καὶ ἐν τούτῳ αὑτὸν
3 διασώσειν. περαιωθεὶς δὲ καὶ ξύλλογον ποιήσας
τῶν Σκιωναίων ἔλεγεν ἅ τε ἐν τῇ Ἀκάνθῳ καὶ Το-
ρώνῃ, καὶ προσέτι φάσκων ἀξιωτάτους αὐτοὺς εἶναι
ἐπαίνου, οἵτινες τῆς Παλλήνης ἐν τῷ ἰσθμῷ ἀπει-
λημμένης ὑπὸ τῶν Ἀθηναίων Ποτίδαιαν ἐχόντων
καὶ ὄντες οὐδὲν ἄλλο ἢ νησιῶται αὐτεπάγγελτοι
ἐχώρησαν πρὸς τὴν ἐλευθερίαν, καὶ οὐκ ἀνέμειναν
ἀτολμίᾳ ἀνάγκην σφίσι προσγενέσθαι περὶ τοῦ
4 φανερῶς οἰκείου ἀγαθοῦ· σημεῖόν τ' εἶναι τοῦ καὶ
ἄλλο τι ἂν αὐτοὺς τῶν μεγίστων ἀνδρείως ὑπο-
μεῖναι, εἰ τεθήσεται κατὰ νοῦν τὰ πράγματα· πι-
στοτάτους τε τῇ ἀληθείᾳ ἡγήσεσθαι αὐτοὺς Λακε-
121 δαιμονίων φίλους καὶ τἆλλα τιμήσειν. καὶ οἱ μὲν

Honours paid to Brasidas. He hopes to win Mende and Potidaea.

Σκιωναῖοι ἐπήρθησάν τε τοῖς λόγοις καὶ θαρσήσαντες πάντες ὁμοίως, καὶ οἷς πρότερον μὴ ἤρεσκε τὰ πρασσόμενα, τόν τε πόλεμον διενοοῦντο προθύμως οἴσειν καὶ τὸν Βρασίδαν τά τ' ἄλλα καλῶς ἐδέξαντο καὶ δημοσίᾳ μὲν χρυσῷ στεφάνῳ ἀνέδησαν ὡς ἐλευθεροῦντα τὴν Ἑλλάδα, ἰδίᾳ δὲ ἐταινίουν τε καὶ
2 προσήρχοντο ὥσπερ ἀθλητῇ. ὁ δὲ τό τε παραυτίκα φυλακήν τινα αὐτοῖς ἐγκαταλιπὼν διέβη πάλιν, καὶ ὕστερον οὐ πολλῷ στρατιὰν πλείω ἐπεραίωσε, βουλόμενος μετ' αὐτῶν τῆς τε Μένδης καὶ τῆς Ποτιδαίας ἀποπειρᾶσαι, ἡγούμενος καὶ τοὺς Ἀθηναίους βοηθῆσαι ἂν ὡς ἐς νῆσον καὶ βουλόμενος φθάσαι· καί τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πόλεις ταύτας προδοσίας πέρι.

The truce is officially announced to Brasidas. The Athenians refuse to allow it to include Scione.

122 Καὶ ὁ μὲν ἔμελλεν ἐγχειρήσειν ταῖς πόλεσι ταύταις, ἐν τούτῳ δὲ τριήρει οἱ τὴν ἐκεχειρίαν περιαγγέλλοντες ἀφικνοῦνται παρ' αὐτόν, Ἀθηναίων μὲν Ἀριστώνυμος, Λακεδαιμονίων δὲ Ἀθήναιος. καὶ ἡ μὲν στρατιὰ πάλιν διέβη ἐς Τορώνην, οἱ δὲ τῷ Βρασίδᾳ ἀνήγγελλον τὴν ξυνθήκην, καὶ ἐδέξαντο πάντες οἱ ἐπὶ Θρᾴκης ξύμμαχοι Λακεδαιμονίων τὰ πεπραγμένα. Ἀριστώνυμος δὲ τοῖς μὲν ἄλλοις κατῄνει, Σκιωναίους δὲ αἰσθόμενος ἐκ λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφεστήκοιεν,
2 οὐκ ἔφη ἐνσπόνδους ἔσεσθαι. Βρασίδας δὲ ἀντέλεγε πολλά, ὡς πρότερον, καὶ οὐκ ἀφίει τὴν πόλιν. ὡς δ' ἀπήγγειλεν ἐς τὰς Ἀθήνας ὁ Ἀριστώνυμος περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθὺς ἑτοῖμοι ἦσαν στρα-

τεύειν ἐπὶ τὴν Σκιώνην. οἱ δὲ Λακεδαιμόνιοι πρέσβεις πέμψαντες παραβήσεσθαι ἔφασαν αὐτοὺς τὰς σπονδάς, καὶ τῆς πόλεως ἀντεποιοῦντο, Βρασίδᾳ πιστεύοντες, δίκῃ τε ἑτοῖμοι ἦσαν περὶ
3 αὐτῆς κρίνεσθαι. οἱ δὲ δίκῃ μὲν οὐκ ἤθελον κινδυνεύειν, στρατεύειν δὲ ὡς τάχιστα, ὀργὴν ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιοῦσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἰσχύϊ ἀνωφελεῖ πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ᾗ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ Σκιωναῖοι, ψήφισμά τ᾽ εὐθὺς ἐποιήσαντο, Κλέωνος γνώμῃ πεισθέντες, Σκιωναίους ἐξελεῖν τε καὶ ἀποκτεῖναι· καὶ τἆλλα ἡσυχάζοντες ἐς τοῦτο παρεσκευάζοντο.

123 Ἐν τούτῳ δὲ Μένδη ἀφίσταται αὐτῶν, πόλις ἐν τῇ Παλλήνῃ, Ἐρετριῶν ἀποικία. καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδας, οὐ νομίζων ἀδικεῖν, ὅτι ἐν τῇ ἐκεχειρίᾳ φανερῶς προσεχώρησαν· ἔστι γὰρ ἃ καὶ αὐτὸς ἐνεκάλει τοῖς
2 Ἀθηναίοις παραβαίνειν τὰς σπονδάς. διὸ καὶ ὁ Μενδαῖοι μᾶλλον ἐτόλμησαν, τήν τε τοῦ Βρασίδου γνώμην ὁρῶντες ἑτοίμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης, ὅτι οὐ προὐδίδου, καὶ ἅμα τῶν πρασσόντων σφίσιν ὀλίγων τε ὄντων καὶ ὡς τότε ἐμέλλησαν οὐκέτι ἀνέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς φοβουμένων τὸ κατάδηλον καὶ καταβιασαμένων
3 παρὰ γνώμην τοὺς πολλούς. οἱ δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι πολλῷ ἔτι μᾶλλον ὀργισθεντες παρεσκευάζοντο ἐπ᾽ ἀμφοτέρας τὰς πόλεις. καὶ

Mende revolts, and is received by Brasidas.

Βρασίδας προσδεχόμενος τὸν ἐπίπλουν αὐτῶν ὑπεκκομίζει ἐς Ὄλυνθον τὴν Χαλκιδικὴν παῖδας
4 καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὁπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων, ἄρχοντά τε τῶν ἁπάντων Πολυδαμίδαν. καὶ οἱ μὲν τὰ περὶ σφᾶς αὐτούς, ὡς ἐν τάχει παρεσομένων τῶν Ἀθηναίων, κοινῇ εὐτρεπίζοντο.

24 Βρασίδας δὲ καὶ Περδίκκας ἐν τούτῳ στρατεύουσιν ἅμα ἐπὶ Ἀρριβαῖον τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν ὧν ἐκράτει Μακεδόνων τὴν δύναμιν καὶ τῶν ἐνοικούντων Ἑλλήνων ὁπλίτας, ὁ δὲ πρὸς τοῖς αὑτοῦ περιλοίποις τῶν Πελοποννησίων Χαλκιδέας καὶ Ἀκανθίους καὶ τῶν ἄλλων κατὰ δύναμιν ἑκάστων.

Brasidas and Perdiccas invade the territory of Arrhibaeus.

2 ξύμπαν δὲ τὸ ὁπλιτικὸν τῶν Ἑλλήνων τρισχίλιοι μάλιστα, ἱππῆς δ' οἱ πάντες ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεῦσιν ὀλίγου ἐς χιλίους, καὶ ἄλλος ὅμιλος τῶν βαρβάρων πολύς. ἐσβαλόντες δὲ ἐς τὴν Ἀρριβαίου καὶ εὑρόντες ἀντεστρατοπεδευμένους αὐτοῖς τοὺς Λυγκηστὰς ἀντεκαθέζοντο
3 καὶ αὐτοί. καὶ ἐχόντων τῶν μὲν πεζῶν λόφον ἑκατέρωθεν, πεδίου δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς ἐς αὐτὸ καταδραμόντες ἱππομάχησαν πρῶτα ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδας καὶ ὁ Περδίκκας, προελθόντων πρότερον ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν Λυγκηστῶν ὁπλιτῶν καὶ ἑτοίμων ὄντων μάχεσθαι, ἀντεπαγαγόντες καὶ αὐτοὶ ξυνέβαλον καὶ ἔτρεψαν τοὺς Λυγκηστάς, καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφεύ-

4 γοντες πρὸς τὰ μετέωρα ἡσύχαζον. μετὰ δὲ τοῦτο τροπαῖον στήσαντες δύο μὲν ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς μένοντες, οἳ ἔτυχον τῷ Περδίκκᾳ μισθοῦ μέλλοντες ἥξειν· ἔπειτα ὁ Περδίκκας ἐβούλετο προϊέναι ἐπὶ τὰς τοῦ Ἀρριβαίου κώμας καὶ μὴ καθῆσθαι, Βρασίδας δὲ τῆς τε Μένδης περιορώμενος, μὴ τῶν Ἀθηναίων πρότερον ἐπιπλευσάντων τι πάθῃ, καὶ ἅμα τῶν Ἰλλυριῶν οὐ παρόντων, οὐ πρόθυμος ἦν, ἀλλὰ ἀναχωρεῖν μᾶλ-

The Illyrians desert Perdiccas. Panic and flight of the Macedonians. Brasidas prepares to effect a retreat.

125 λον. καὶ ἐν τούτῳ διαφερομένων αὐτῶν ἠγγέλθη ὅτι καὶ οἱ Ἰλλυριοὶ μετ' Ἀρριβαίου προδόντες Περδίκκαν γεγένηνται· ὥστε ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν διὰ τὸ δέος αὐτῶν ὄντων ἀνθρώπων μαχίμων, κυρωθὲν δὲ οὐδὲν ἐκ τῆς διαφορᾶς ὁπηνίκα χρὴ ὁρμᾶσθαι, νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθὺς φοβηθέντες, ὅπερ φιλεῖ μεγάλα στρατόπεδα, ἀσαφῶς ἐκπλήγνυσθαι, καὶ νομίσαντες πολλαπλασίους μὲν ἢ ἦλθον ἐπιέναι, ὅσον δὲ οὔπω παρεῖναι, καταστάντες ἐς αἰφνίδιον φυγὴν ἐχώρουν ἐπ'
2 οἴκου, καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανόμενον, ὡς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν,—ἄποθεν γὰρ πολὺ ἀλλήλων ἐστρατοπεδεύοντο,—προαπελθεῖν. Βρασίδας δὲ ἅμα τῇ ἕῳ, ὡς εἶδε τοὺς Μακεδόνας προκεχωρηκότας τούς τε Ἰλλυριοὺς καὶ τὸν Ἀρριβαῖον μέλλοντας ἐπιέναι, ξυναγαγὼν καὶ αὐτὸς ἐς τετράγωνον τάξιν τους ὁπλίτας καὶ τὸν ψιλὸν ὅμιλον ἐς μέσον λαβὼν
3 διενοεῖτο ἀναχωρεῖν. ἐκδρόμους δέ, εἴ πῃ προσ-

βάλλοιεν αὐτοῖς, ἔταξε τοὺς νεωτάτους, καὶ αὐτὸς λογάδας ἔχων τριακοσίους τελευταῖος γνώμην εἶχεν ὑποχωρῶν τοῖς τῶν ἐναντίων πρώτοις προσκεισομένοις ἀνθιστάμενος ἀμύνεσθαι. καὶ πρὶν τοὺς πολεμίους ἐγγὺς εἶναι, ὡς διὰ ταχέων παρεκελεύσατο τοῖς στρατιώταις τοιάδε.

126 Εἰ μὲν μὴ ὑπώπτευον, ἄνδρες Πελοποννήσιοι, ὑμᾶς τῷ τε μεμονῶσθαι, καὶ ὅτι βάρβαροι οἱ ἐπιόντες καὶ πολλοί, ἔκπληξιν ἔχειν, οὐκ ἂν ὁμοίως διδαχὴν ἅμα τῇ παρακελεύσει ἐποιούμην· νῦν δὲ πρὸς μὲν τὴν ἀπόλειψιν τῶν ἡμετέρων καὶ τὸ πλῆθος τῶν ἐναντίων βραχεῖ ὑπομνήματι καὶ παραινέσει τὰ μέγιστα

Speech of Brasidas to his army.

2 πειράσομαι πείθειν. ἀγαθοῖς γὰρ εἶναι ὑμῖν προσήκει τὰ πολέμια οὐ διὰ ξυμμάχων παρουσίαν ἑκάστοτε, ἀλλὰ δι' οἰκείαν ἀρετήν, καὶ μηδὲν πλῆθος πεφοβῆσθαι ἑτέρων, οἵ γε μηδὲ ἀπὸ πολιτειῶν τοιούτων ἥκετε, ἐν αἷς οὐ πολλοὶ ὀλίγων ἄρχουσιν, ἀλλὰ πλειόνων μᾶλλον ἐλάσσους, οὐκ ἄλλῳ τινὶ κτησάμενοι τὴν δυναστείαν ἢ τῷ μαχό-

3 μενοι κρατεῖν. βαρβάρους δέ, οὓς νῦν ἀπειρίᾳ δέδιτε, μαθεῖν χρή, ἐξ ὧν τε προηγώνισθε τοῖς Μακεδόσιν αὐτῶν καὶ ἀφ' ὧν ἐγὼ εἰκάζω τε καὶ ἄλλων ἀκοῇ ἐπίσταμαι, οὐ δεινοὺς ἐσομένους. καὶ γὰρ ὅσα μὲν τῷ ὄντι ἀσθενῆ ὄντα τῶν πολεμίων δόκησιν ἔχει ἰσχύος, διδαχὴ ἀληθὴς προσγενομένη περὶ αὐτῶν ἐθάρσυνε μᾶλλον τοὺς ἀμυνομένους· οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθόν, μὴ προειδώς

4 τις ἂν αὐτοῖς τολμηρότερον προσφέροιτο. οὗτοι δὲ τὴν μέλλησιν μὲν ἔχουσι τοῖς ἀπείροις φοβε-

ραν· καὶ γὰρ πλήθει ὄψεως δεινοὶ καὶ βοῆς μεγέθει ἀφόρητοι, ἥ τε διὰ κενῆς ἐπανάσεισις τῶν ὅπλων ἔχει τινὰ δήλωσιν ἀπειλῆς. προσμῖξαι δὲ τοῖς ὑπομένουσιν αὐτὰ οὐχ ὁμοῖοι· οὔτε γὰρ τάξιν ἔχοντες αἰσχυνθεῖεν ἂν λιπεῖν τινὰ χώραν βιαζόμενοι, ἥ τε φυγὴ καὶ ἡ ἔφοδος αὐτῶν ἴσην ἔχουσα δόξαν τοῦ καλοῦ ἀνεξέλεγκτον καὶ τὸ ἀνδρεῖον
5 ἔχει. αὐτοκράτωρ δὲ μάχη μάλιστ' ἂν καὶ πρόφασιν τοῦ σώζεσθαί τινι πρεπόντως πορίσειεν. τοῦ τε ἐς χεῖρας ἐλθεῖν πιστότερον τὸ ἐκφοβήσειν ὑμᾶς ἀκινδύνως ἡγοῦνται· ἐκείνῳ γὰρ ἂν πρὸ τούτου ἐχρῶντο. σαφῶς τε πᾶν τὸ προϋπάρχον δεινὸν ἀπ' αὐτῶν ὁρᾶτε ἔργῳ μὲν βραχὺ ὄν, ὄψει
6 δὲ καὶ ἀκοῇ κατασπέρχον. ὃ ὑπομείναντες ἐπιφερόμενον καί, ὅταν καιρὸς ᾖ, κόσμῳ καὶ τάξει αὖθις ὑπαγαγόντες ἔς τε τὸ ἀσφαλὲς θᾶσσον ἀφίξεσθε, καὶ γνώσεσθε τὸ λοιπόν, ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν πρώτην ἔφοδον δεξαμένοις ἄποθεν ἀπειλαῖς τὸ ἀνδρεῖον μελλήσει ἐπικομποῦσιν, οἳ δ' ἂν εἴξωσιν αὐτοῖς, κατὰ πόδας τὸ εὔψυχον ἐν τῷ ἀσφαλεῖ ὀξεῖς ἐνδείκνυνται.

127 Τοιαῦτα ὁ Βρασίδας παραινέσας ὑπῆγε τὸ στράτευμα. οἱ δὲ βάρβαροι ἰδόντες πολλῇ βοῇ καὶ θορύβῳ προσέκειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ καταλαβόντες διαφθείρειν. καὶ ὡς αὐτοῖς αἵ τε ἐκδρομαί, ὅπῃ προσπίπτοιεν, ἀπήντων, καὶ αὐτὸς ἔχων τοὺς λογάδας ἐπικειμένους ὑφίστατο, τῇ τε πρώτῃ ὁρμῇ παρὰ γνώμην ἀντέστησαν καὶ τὸ λοιπὸν ἐπιφερομένους μὲν δεχόμενοι

The Illyrians, after vainly attacking the Lacedaemonians, occupy a pass in advance of their line of march.

2 ἠμύνοντο, ἡσυχαζόντων δὲ αὐτοὶ ὑπεχώρουν, τότε δὴ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν τῇ εὐρυχωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοντο, μέρος δέ τι καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσβάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ ἐπί τε τοὺς φευγοντας τῶν Μακεδόνων οἷς ἐντύχοιεν ἔκτεινον, καὶ τὴν ἐσβολήν, ἥ ἐστι μεταξὺ δυοῖν λόφοιν στενὴ ἐς τὴν Ἀρριβαίου, φθάσαντες προκατέλαβον, εἰδότες οὐκ οὖσαν ἄλλην τῷ Βρασίδᾳ ἀναχώρησιν. καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἤδη τὸ ἄπορον τῆς ὁδοῦ κυκλοῦνται ὡς ἀποληψόμενοι.

128 ὁ δὲ γνοὺς προεῖπε τοῖς μεθ' αὐτοῦ τριακοσίοις, ὃν ᾤετο μᾶλλον ἂν ἑλεῖν τῶν λόφων, χωρήσαντας πρὸς αὐτὸν δρόμῳ, ὡς τάχιστα ἕκαστος δύναται, ἄνευ τάξεως, πειρᾶσαι ἀπ' αὐτοῦ ἐκκροῦσαι τοὺς ἤδη [1]ἐπόντας βαρβάρους, πρὶν καὶ τὴν πλείονα κύκλωσιν σφῶν αὐτόσε προσμῖξαι. καὶ οἱ μὲν προσπεσόντες ἐκράτησάν τε τῶν ἐπὶ τοῦ λόφου καὶ ἡ πλείων ἤδη στρατιὰ τῶν Ἑλλήνων ῥᾷον πρὸς

Brasidas dislodges them, and makes good his retreat. Ill-feeling on the part of Perdiccas towards Sparta.

2 αὐτὸν ἐπορεύοντο· οἱ γὰρ βάρβαροι καὶ ἐφοβήθησαν τῆς τροπῆς αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ πλεῖον οὐκέτ' ἐπηκολούθουν, νομίζοντες καὶ ἐν μεθορίοις εἶναι αὐτοὺς ἤδη καὶ διαπεφευγέναι. Βρασίδας δὲ ὡς ἀντελάβετο τῶν μετεώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν αὐθημερὸν ἀφικνεῖται ἐς Ἄρνισσαν πρῶτον

3 τῆς Περδίκκου ἀρχῆς. καὶ αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται τῇ προαναχωρήσει τῶν Μακεδόνων, ὅσοις ἐνέτυχον κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν

[1] ἐπιόντας

βοεικοῖς ἢ εἴ τινι σκεύει ἐκπεπτωκότι,—οἷα ἐν νυκτερινῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς ἦν ξυμβῆναι,—τὰ μὲν ὑπολύοντες κατέκοπτον, τῶν δὲ
4 *οἰκείωσιν ἐποιοῦντο. ἀπὸ τούτου τε πρῶτον Περδίκκας Βρασίδαν τε πολέμιον ἐνόμισε καὶ ἐς τὸ λοιπὸν Πελοποννησίων τῇ μὲν γνώμῃ δι' Ἀθηναίους οὐ ξύνηθες μῖσος εἶχε, τῶν δὲ ἀναγκαίων ξυμφόρων διαναστὰς ἔπρασσεν, ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται τῶν δὲ ἀπαλλάξεται.*

Nicias attacks Mende, but fails at first.

129 *Βρασίδας δὲ ἀναχωρήσας ἐκ Μακεδονίας ἐς Τορώνην καταλαμβάνει Ἀθηναίους Μένδην ἤδη ἔχοντας, καὶ αὐτοῦ ἡσυχάζων ἐς μὲν τὴν Παλλήνην ἀδύνατος ἤδη ἐνόμιζεν εἶναι διαβὰς τιμωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ*
2 *εἶχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ Λύγκῳ ἐξέπλευσαν ἐπί τε τὴν Μένδην καὶ τὴν Σκιώνην οἱ Ἀθηναῖοι, ὥσπερ παρεσκευάζοντο, ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χῖαι, ὁπλίταις δὲ χιλίοις ἑαυτῶν καὶ τοξόταις ἑξακοσίοις καὶ Θρᾳξὶ μισθωτοῖς χιλίοις καὶ ἄλλοις τῶν αὐτόθεν*
3 *ξυμμάχων πελτασταῖς· ἐστρατήγει δὲ Νικίας ὁ Νικηράτου καὶ Νικόστρατος ὁ Διιτρέφους. ἄραντες δὲ ἐκ Ποτιδαίας ταῖς ναυσὶ καὶ σχόντες κατὰ τὸ Ποσειδώνιον ἐχώρουν ἐς τοὺς Μενδαίους. οἱ δ' αὐτοί τε καὶ Σκιωναίων τριακόσιοι βεβοηθηκότες Πελοποννησίων τε οἱ ἐπίκουροι, ξύμπαντες δὲ ἑπτακόσιοι ὁπλῖται, καὶ Πολυδαμίδας ὁ ἄρχων αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι ἔξω τῆς πό-*
4 *λεως ἐπὶ λόφου καρτεροῦ. καὶ αὐτοῖς Νικίας μὲν Μεθωναίους τε ἔχων εἴκοσι καὶ ἑκατὸν ψιλοὺς καὶ*

λογάδας τῶν Ἀθηναίων ὁπλιτῶν ἑξήκοντα καὶ τοὺς τοξότας ἅπαντας κατὰ ἀτραπόν τινα τοῦ λόφου πειρώμενος προσβῆναι καὶ τραυματιζόμενος
5 ὑπ' αὐτῶν οὐκ ἠδυνήθη βιάσασθαι· Νικόστρατος δὲ ἄλλῃ ἐφόδῳ ἐκ πλείονος παντὶ τῷ ἄλλῳ στρατοπέδῳ ἐπιὼν τῷ λόφῳ ὄντι δυσπροσβάτῳ καὶ πάνυ ἐθορυβήθη, καὶ ἐς ὀλίγον ἀφίκετο πᾶν τὸ στράτευμα τῶν Ἀθηναίων νικηθῆναι. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ὡς οὐκ ἐνέδοσαν οἱ Μενδαῖοι καὶ οἱ ξύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαντες ἐστρατοπεδεύσαντο καὶ οἱ Μενδαῖοι νυκτὸς ἐπελθούσης ἐς τὴν πόλιν ἀπῆλθον.

The town is taken and the citadel blockaded.

30 Τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τό τε προάστειον εἷλον καὶ τὴν ἡμέραν ἅπασαν ἐδῄουν τὴν γῆν, οὐδενὸς ἐπεξιόντος, ἦν γάρ τι καὶ στασιασμοῦ ἐν τῇ πόλει, οἱ δὲ τριακόσιοι τῶν Σκιωναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν ἐπ'
2 οἴκου. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ Νικίας μὲν τῷ ἡμίσει τοῦ στρατοῦ προϊὼν ἅμα ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν ἐδῄου, Νικόστρατος δὲ τοῖς λοιποῖς κατὰ τὰς ἄνω πύλας, ᾗ ἐπὶ Ποτιδαίας ἔρχονται, προσεκάθητο τῇ πόλει. ὁ δὲ Πολυδαμίδας, ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις καὶ ἐπικούροις ἐντὸς τοῦ τείχους τὰ ὅπλα κείμενα, διατάσσει τε ὡς ἐς μάχην καὶ παρῄνει τοῖς Μεν-
3 δαίοις ἐπεξιέναι. καί τινος αὐτῷ τῶν ἀπὸ τοῦ δήμου ἀντειπόντος κατὰ τὸ στασιωτικόν, ὅτι οὐκ ἐπέξεισιν, οὐδὲ δέοιτο πολεμεῖν, καί, ὡς ἀντεῖπεν, ἐπισπασθέντος τῇ χειρὶ ὑπ' αὐτοῦ καὶ θορυβηθέν-

τος, ὁ δῆμος εὐθὺς ἀναλαβὼν τὰ ὅπλα περιοργὴς
ἐχώρει ἐπί τε Πελοποννησίους καὶ τοὺς τὰ ἐναντία
σφίσι μετ' αὐτῶν πράξαντας. καὶ προσπεσόντες
τρέπουσιν ἅμα μὲν μάχῃ αἰφνιδίῳ, ἅμα δὲ τοῖς
Ἀθηναίοις τῶν πυλῶν ἀνοιγομένων φοβηθέντων·
ᾠήθησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς τὴν
4 ἐπιχείρησιν γενέσθαι. καὶ οἱ μὲν ἐς τὴν ἀκρό-
πολιν, ὅσοι μὴ αὐτίκα διεφθάρησαν, κατέφυγον,
ἥνπερ καὶ τὸ πρότερον αὐτοὶ εἶχον· οἱ δὲ Ἀθη-
ναῖοι—ἤδη γὰρ καὶ ὁ Νικίας ἐπαναστρέψας πρὸς
τῇ πόλει ἦν,—ἐσπεσόντες ἐς τὴν Μένδην πόλιν,
ἅτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν, ἁπάσῃ τῇ
στρατιᾷ ὡς κατὰ κράτος ἑλόντες διήρπασαν, καὶ
μόλις οἱ στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς
5 ἀνθρώπους διαφθείρεσθαι. καὶ τοὺς μὲν Μεν-
δαίους μετὰ ταῦτα πολιτεύειν ἐκέλευον ὥσπερ
εἰώθεσαν, αὐτοὺς κρίναντας ἐν σφίσιν αὐτοῖς εἴ
τινας ἡγοῦνται αἰτίους εἶναι τῆς ἀποστάσεως·
τοὺς δ' ἐν τῇ ἀκροπόλει ἀπετείχισαν ἑκατέρωθεν
τείχει ἐς θάλασσαν καὶ φυλακὴν [1]ἐπικαθίσταντο.
ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον, ἐπὶ τὴν
131 Σκιώνην ἐχώρουν. οἱ δὲ ἀντεπεξελθόντες αὐτοὶ

Scione is blockaded.

καὶ Πελοποννήσιοι ἱδρύθησαν ἐπὶ λόφου
καρτεροῦ πρὸ τῆς πόλεως, ὃν εἰ μὴ ἕλοιεν
2 οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχισις. προσ-
βαλόντες δ' αὐτῷ κατὰ κράτος οἱ Ἀθηναῖοι καὶ
μάχῃ ἐκκρούσαντες τοὺς [2]ἐπόντας ἐστρατοπεδεύ-
σαντό τε καὶ ἐς τὸν περιτειχισμόν, τροπαῖον
στήσαντες, παρεσκευάζοντο. καὶ αὐτῶν οὐ πολὺ
ὕστερον ἤδη ἐν ἔργῳ ὄντων, οἱ ἐκ τῆς ἀκροπόλεως

[1] ἐπεκαθίσαντο [2] ἐπιόντας

ἐν τῇ Μένδῃ πολιορκούμενοι ἐπίκουροι βιασάμενοι παρὰ θάλασσαν τὴν φυλακὴν νυκτὸς ἀφικνοῦνται, καὶ διαφυγόντες οἱ πλεῖστοι τὸ ἐπὶ τῇ Σκιώνῃ στρατόπεδον ἐσῆλθον ἐς αὐτήν.

Perdiccas comes to terms with the Athenians.

132 Περιτειχιζομένης *δὲ τῆς* Σκιώνης Περδίκκας
τοῖς τῶν Ἀθηναίων *στρατηγοῖς ἐπικηρυ-*
κευσάμενος ὁμολογίαν ποιεῖται πρὸς τοὺς
Ἀθηναίους *διὰ τὴν τοῦ* Βρασίδου *ἔχθραν*
περὶ τῆς ἐκ τῆς Λύγκου *ἀναχωρήσεως, εὐθὺς τότε*
2 *ἀρξάμενος πράσσειν. καὶ ἐτύγχανε γὰρ τότε*
Ἰσχαγόρας *ὁ* Λακεδαιμόνιος *στρατιὰν μέλλων*
πεζῇ πορεύσειν ὡς Βρασίδαν, *ὁ δὲ* Περδίκκας, *ἅμα*
μὲν κελεύοντος τοῦ Νικίου, *ἐπειδὴ ξυνεβεβήκει,*
ἔνδηλόν τι ποιεῖν τοῖς Ἀθηναίοις *βεβαιότητος*
πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννη-
σίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας
τοὺς ἐν Θεσσαλίᾳ *ξένους, χρώμενος ἀεὶ τοῖς πρώ-*
τοις, διεκώλυσε τὸ στράτευμα καὶ τὴν παρα-
3 *σκευήν, ὥστε μηδὲ πειρᾶσθαι* Θεσσαλῶν. Ἰσχα-
γόρας μέντοι καὶ Ἀμεινίας *καὶ* Ἀριστεὺς *αὐτοί*
τε ὡς Βρασίδαν *ἀφίκοντο, ἐπιδεῖν πεμψάντων*
Λακεδαιμονίων *τα πράγματα, καὶ τῶν ἡβώντων*
αὐτῶν παρανόμως ἄνδρας ἐξῆγον ἐκ Σπάρτης, *ὥστε*
τῶν πόλεων ἄρχοντας καθιστάναι καὶ μὴ τοῖς ἐν-
τυχοῦσιν ἐπιτρέπειν. καὶ Κλεαρίδαν *μὲν τὸν*
Κλεωνύμου *καθίστησιν ἐν* Ἀμφιπόλει, Πασιτε-
λίδαν δὲ τὸν Ἡγησάνδρου *ἐν* Τορώνῃ.

133 Ἐν *δὲ τῷ αὐτῷ θέρει* Θηβαῖοι Θεσπιέων *τεῖχος περιεῖλον, ἐπικαλέσαντες ἀττικισμόν, βουλόμενοι μὲν καὶ ἀεί, παρεστηκὸς δὲ ῥᾷον ἐπειδὴ καὶ ἐν τῇ*

πρὸς Ἀθηναίους μάχῃ ὅ τι ἦν αὐτῶν ἄνθος ἀπολώλει. καὶ ὁ νεὼς τῆς Ἥρας τοῦ αὐτοῦ θέρους ἐν Ἄργει κατεκαύθη, Χρυσίδος τῆς ἱερείας λύχνον τινὰ θείσης ἡμμένον πρὸς τὰ στέμματα καὶ ἐπικαταδαρθούσης, ὥστε

The temple of Here at Argos is burnt down.

2 ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα. καὶ ἡ Χρυσὶς μὲν εὐθὺς τῆς νυκτὸς δείσασα τοὺς Ἀργείους ἐς Φλιοῦντα φεύγει· οἱ δὲ ἄλλην ἱέρειαν ἐκ τοῦ νόμου τοῦ προκειμένου κατεστήσαντο, Φαεινίδα ὄνομα. ἔτη δὲ ἡ Χρυσὶς τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτὼ καὶ ἔνατον ἐκ μέσου, ὅτε ἐπεφεύγει. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη τελευτῶντος περιετετείχιστό τε παντελῶς καὶ οἱ Ἀθηναῖοι ἐπ' αὐτῇ φυλακὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ στρατῷ.

134 Ἐν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων καὶ Λακεδαιμονίων ἡσύχαζε διὰ τὴν ἐκεχειρίαν, Μαντινῆς δὲ καὶ Τεγεᾶται καὶ οἱ ξύμμαχοι ἑκατέρων ξυνέβαλον ἐν Λαοδικίῳ τῆς Ὀρεσθίδος, καὶ νίκη ἀμφιδήριτος ἐγένετο· κέρας γὰρ ἑκάτεροι τρέψαντες τὸ καθ' αὐτοὺς τροπαῖά τε ἀμφότεροι ἔστησαν καὶ σκῦλα ἐς Δελ-

Indecisive battle between the Tegeans and Mantineans.

2 φοὺς ἀπέπεμψαν. διαφθαρέντων μέντοι πολλῶν ἑκατέροις καὶ ἀγχωμάλου τῆς μάχης γενομένης καὶ ἀφελομένης νυκτὸς τὸ ἔργον οἱ Τεγεᾶται μὲν ἐπηυλίσαντό τε καὶ εὐθὺς ἔστησαν τροπαῖον, Μαντινῆς δὲ ἀπεχώρησάν τε ἐς Βουκολίωνα καὶ ὕστερον ἀντέστησαν.

135 Ἀπεπείρασε δὲ τοῦ αὐτοῦ χειμῶνος καὶ ὁ Βρασίδας τελευτῶντος καὶ πρὸς ἔαρ ἤδη Ποτιδαίας.

B.C. 422. Brasidas fails in an attempt on Potidaea.

προσελθὼν γὰρ νυκτὸς καὶ κλίμακα προσθεὶς μέχρι μὲν τούτου ἔλαθεν· τοῦ γὰρ κώδωνος παρενεχθέντος οὕτως ἐς τὸ διάκενον, πρὶν ἐπανελθεῖν τὸν παραδιδόντα
2 αὐτόν, ἡ πρόσθεσις ἐγένετο· ἔπειτα μέντοι εὐθὺς αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν κατὰ τάχος τὴν στρατιὰν καὶ οὐκ ἀνέμεινεν ἡμέραν γενέσθαι. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἔνατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

NOTES

CHAPTER I

1. τοῦ δ' ἐπιγιγνομένου θέρους—the opening words introduced by *δέ* complete the sentence which ends the preceding book, *ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο κ.τ.λ.* The third and fifth books begin in the same way. **θέρους**—'in the summer'; the genitive denotes the time *within the limits of which* a thing occurs, and is *partitive* in character (Madvig, § 66).

Thucydides divides his history into summers and winters, thus reckoning more accurately, as he points out (v. 20), than by the names of the archons or other officials of the year in different states.

ib. **περὶ σίτου ἐκβολήν**—lit. 'putting forth (ears)'. Some time in April is probably denoted: see Arnold's note on *τοῦ σίτου ἀκμάζοντος*, ii. 19; and Jowett on ii. 1. The latter holds that the terms *ἀκμάζειν* and *ἐν ἀκμῇ εἶναι* refer to the time when the corn was in full ear, though not ready for harvest. In Attica this would be about May 10—June 10, harvest beginning about June 15.

2. **πλεύσασαι**—the order of the sentence shews that this word belongs to *Συρακοσίων δέκα νῆες*: the Syracusans put to sea, and after being joined by the Locrians went to Messene.

3. **Λοκρίδες**—Locri Epizephyrii, a colony founded by the Locrians of Greece, was in the S.E. of what is now Calabria. It was in alliance with Syracuse (iii. 86). Messene (now Messina) had been forced to join the Athenian confederacy the year before (iii. 90). A summary of its history is given vi. 4. **ἴσαι**—'an equal number': iii. 75, *ἴσας πληρώσαντες*.

4. **κατέλαβον**—'occupied', especially used of taking up a military position: cf. *καταλαμβάνων*, ch. 3, 18: iii. 31, *τῶν πόλεων καταλαβεῖν τινά*: so Plato, *Gorg.* 455 B, speaks of *χωρίων κατάληψις* as a subject for military debate.

ib. **αὐτῶν ἐπαγαγομένων**—'the people themselves having invited them'; the preceding *Μεσσήνην* shews to what *αὐτῶν* refers: cf. i. 136, *φεύγει ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.*

5. **ἔπραξαν δέ**—the verb being placed first, the subject is divided into two parts, *οἱ μὲν Συρακόσιοι . . . οἱ δὲ Λοκροί*, the respective motives of the allies being thus distinguished: cf. line **17.**

7. **ὁρῶντες προσβολὴν ἔχον**—'seeing that the place commanded, or afforded (lit. contained), an approach, or point of landing and attack', i.e. it was the key of Sicily. So the Messenians are said *ἐν προσβολῇ εἶναι τῆς Σικελίας*, vi. 48; and an Athenian squadron despatched to the straits of Messene is said *περὶ τὴν προσβολὴν τῆς Σικελίας ναυλοχεῖν*, vii. 4. **ἔχω** is used in the same way in ch. 8, 40, *ἀπόβασιν οὐκ ἔχουσαν*, 'not admitting of a landing'. From the idea of 'containing in itself' it is often used in the sense of 'bringing with itself', and therefore of *involving* or *implying*, the equivalent English depending on the context; e.g. i. 97, *ἀπόδειξιν ἔχει*, 'affords a proof': ii. 41, *ἀγανάκτησιν ἔχει*, 'gives ground of complaint': ii. 61, *αἴσθησιν ἔχει*, 'causes perception'.

ib. **τῆς Σικελίας**—*objective* gen. after *προσβολήν*: so ch. 83, 6, *ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου*, 'at the *pass into* Lyncus'.

8. **ἐξ αὐτοῦ ὁρμώμενοι**—'making it a base of operations' against Syracuse, lit. 'starting from it': so ch. 3, 22. **ποτέ**—'sooner or later, some day': so ch. 60, 16. If the Athenians had possession of Messene, their command of the sea would enable them to collect forces and supplies there, so as to attack Syracuse at their own time.

Rhegium was on the Italian side of the straits of Messene. It was in alliance with the Athenians and Leontines (iii. 86). The Athenian ships under Pythodorus were apparently stationed there at the present time, but made no effort to save Messene. Pythodorus may have been crippled by a defeat he had lately sustained in an attack on a Locrian fortress (iii. 115).

11. **ἀμφοτέρωθεν**—by land and sea: so ch. 11, 9: iii. 18.

12. **ἐς τὴν Ῥηγίνων**—sc. *γῆν*: i. 44, *τῇ ἀλλήλων βοηθεῖν.*

13. **ἐπιβοηθῶσι**—the subjunctive is more graphic than the optative, which according to rule should follow the pluperfect. 'The historians, especially Thucydides, seem often to have

thrown themselves so completely into the past events which they recorded that those events became *as present* to them, and hence a form of the *subjunctive* group follows a *historic* tense. Sometimes indeed forms from both groups occur in a clause dependent on the same historical tense, as iii. 22, *ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ᾖ, καὶ μὴ βοηθοῖεν.* In such examples the *subjunctive* form often expresses the *more immediate* or more certain contingency, and the *optative* form the *more remote* or more uncertain contingency' (Clyde's *Greek Syntax*, § 40, obs. 2). Apart from cases which can be thus explained, the subjunctive is constantly used after a historic tense by the best Attic writers, and in later Greek tends to supplant the optative altogether (Clyde, loc. cit.: Madvig, § 131 b).

14. **ξυνεπαγόντων**—'joining in promoting the invasion': ch. 84, 6, *ξυνεπάγοντες*: ch. 79, 11, *αἱ πλησιόχωροι πόλεις ξυνεπῆγον*: so *ib.* line 7, *ἐξήγαγον τὸν στρατόν*: i. 107, *ἐπῆγον.* In such instances the active differs from the middle, the latter meaning 'to invite', i.e. bring in *to one's self.* The reasons of the Locrian invasion are given in two clauses of different construction, a final clause, **ἵνα μή...**, and a genitive absolute introduced by **ἅμα δέ.**

15. **ἐστασίαζε**—'had been for a long while in a state of faction'. The imperfect shews that the state of faction still continued: this corresponds to the well-known use of the present to denote what is *still going on*, as *νοσεῖ πάλαι*, 'he has been long sick'.

16. **ἀδύνατα ἦν**—'it was impossible': so i. 59: ii. 72: iii. 86, *εἰ δυνατὰ εἴη.* Such neuter plurals are very common; see Shilleto on i. 7.

17. **ᾗ καὶ μᾶλλον ἐπετίθεντο**—'wherefore they attacked them the more', this was a further reason for choosing this time for their attack: cf. i. 11, *ᾗ καὶ μᾶλλον οἱ Τρῶες ἀντεῖχον*: iii. 13, *ᾗ καὶ μᾶλλον χρή.* With this may be compared the Homeric *τῷ*, e.g. *Il.* i. 418, *τῷ σε κακῇ αἴσῃ τέκον.* **ἐπετίθεντο**—lit. 'set on them': cf. iii. 72, *ἐπιτίθενται τῷ δήμῳ*, 'they attack the democracy'.

19. **ἄλλαι αἱ πληρούμεναι**—lit. 'others. viz. those which were being manned', the definite article implying that such ships were in preparation, and contrasting them with those already afloat. Possibly *αἱ* has got into the text from the end of *ἄλλαι.*

ib. **ἔμελλον αὐτόσε ἐγκαθορμισάμεναι**—'were intended to take up their position in the harbour of Messene', etc. **αὐτόσε** implies the idea of *motion to* the harbour: so iii. 76, *ὁρμισάμενοι ἐς λιμένα*: ch. 8, 26, *ἐφορμίσασθαι ἐς.* The place meant is

here determined by the preceding Μεσσήνην: cf. the use of *αὐτόσε*, ch. 2, 13. *ὁρμίζω* and its compounds mean *to bring* (ships) *to anchor*, and in the middle to *come to anchor*. *ἐγκαθορμίζομαι*, 'to come to anchor ***in***' a certain station, is not found elsewhere in Thucydides.

CHAPTER II

2. Πελοποννήσιοι...ἐσέβαλον—The Peloponnesian forces had invaded Attica every year since the outbreak of the war, with the exception of 429 and 426. Their ravages caused much suffering to the Athenians, who were driven from the country and crowded within the city walls. The distress was especially great in 430, the year remarkable for the outbreak of the great plague. The Athenians usually retaliated by ravaging the coasts of Laconia with their fleet. The phrase *Πελοποννήσιοι καὶ οἱ ξύμμαχοι* is commonly employed for the allied forces, e.g. ii. 47, iii. 1, in which passages the invasion is described in almost the same words which are here used. The article is omitted before *Πελοποννήσιοι*, as is not uncommon with proper names. Sometimes the omission has no particular force; at other times, as in ch. 10, 25, 'I call on you, who are Athenians', it calls attention to the particular characteristics of the people spoken of as bearing on the point in question. So we say, 'Is this worthy of Englishmen?' i.e. of men who, *as being Englishmen*, profess to be brave, humane, etc.

5. ἐγκαθεζόμενοι—'taking up their position ***in***' the country.

6. τὰς τεσσαράκοντα ναῦς—'the forty ships which (as we have related) they were getting ready'; see iii. 115. The use of the definite article and of the imperfect tense has reference to presupposed knowledge in the reader.

11. Κερκυραίων...ἐπιμεληθῆναι—'to see to the Corcyreans in the city'. Two years ago the popular party in Corcyra had overcome the aristocratical party and massacred most of them. Five hundred who had escaped established themselves with a few auxiliaries on Mount Istone, and carried on a plundering warfare against the democracy (iii. 70—85). παραπλέοντας is put in the accusative before *ἐπιμεληθῆναι*, though *τούτοις* to which it refers closely precedes it: cf. i. 53, *ἔδοξεν αὐτοῖς ἐμβιβάσαντας προσπέμψαι*. Such a violation of strict grammatical principle is very common in Greek writers, who study above all things to avoid stiffness of expression.

15. τιμωροί—'to help those in the mountain, and because they thought'. *τιμωροί* is feminine, being a predicate in agree-

ment with νῆες: so iii. 36, νῆες βοηθοί. After this **νομίζοντες** is introduced, in accordance with the sense of the passage, as if Πελοποννήσιοι had preceded and not Πελοποννησίων νῆες: so i. 110, τριήρεις ἐς Αἴγυπτον ἔσχον, οὐκ εἰδότες τῶν γεγενημένων οὐδέν.

16. **κατασχήσειν τὰ πράγματα**—'would get the control of affairs': cf. iii. 72, οἱ ἔχοντες τὰ πράγματα, 'those in power'. καταλαμβάνω 'to get hold of' is used in the passive with τὰ πράγματα, iii. 30: and τὰ πράγματα ἐφαίνετο καταληπτά is found iii. 11.

17. **ὄντι ἰδιώτῃ**—'who had held no command', lit. 'who had been (and was now) in a private position'. ἰδιώτης in reference to any profession or business means a layman or non-professional person. Demosthenes had been sent round Peloponnesus with an Athenian force the year before. He met with a severe defeat in Aetolia, but was more successful in Acarnania, where he headed the natives against the Peloponnesians and Ambraciots (iii. 94—98, 100—102, 105—114). **αὐτῷ δεηθέντι**—'at his own request'.

CHAPTER III

1. **ὡς ἐγένοντο πλέοντες**—'when they came in their voyage off the coast of Laconia'. The aorist gives the '*end*-view' (Clyde) of their arrival off the coast, regarded as a single concluded fact; the imperfect **ἐπυνθάνοντο** denotes the information which they *went on* to receive; it is followed by **εἰσί**, more graphic than εἶεν: see note on ch. 1, 13. For the somewhat uncommon combination of verb and participle ἐγένοντο πλέοντες, cf. **viii. 86, 9**: Ar. *Ran.* **36**, ἤδη βαδίζων εἰμί: Hdt. **ix. 2, 1.**

4. **ἠπείγοντο**—'were for pushing on', the proper course considering the news which they received. For the imperf. see Goodwin, § 11, *n.* 2.

5. **ὁ δὲ Δημοσθένης**—'but Demosthenes urged them to put in first at Pylos and carry out what was needful before continuing their voyage': cf. ch. 17, 10, τὸ δέον πράσσειν. **σχόντας**—so ch. 25, 44, σχοῦσαι: cf. iii. 34, ἔσχε καὶ ἐς Νότιον: also with dative, iii. 33, γῇ σχήσων: so iii. 32, προσσχὼν Μυοννήσῳ.

8. **ἀντιλεγόντων δέ**—sc. τῶν στρατηγῶν, genitive absolute with subject not expressed: so ἐλθόντων δέ, ch. 16, 22: 21, 14. This construction is not uncommon when the subject is easily supplied from the context.

9. **κατήνεγκε**—'drove the ships into Pylos'. The passive is more common; e.g. ch. 26, 26, *ἀνέμῳ καταφέρεσθαι*: i. 137, *καταφέρεται χειμῶνι*: *κατά* thus used in composition implies an *approach to the coast* from the sea or from inland; so iii. 49, *ἐπικατάγεται*, 'comes into port after'.

10. **τειχίζεσθαι**—probably mid.: so (aor.) i. 11: iii. 105.

ib. **ἐπὶ τοῦτο γὰρ ξυνέπλευσε**—'for he had joined the expedition for this purpose', a statement on the part of the historian. **ἐπὶ τοῦτο** is the reading of the best manuscripts, and the accusative is supported by *ἐφ' ἃ ἀφιγμένοι*, ch. 18, 5: *ἐφ' ἃ ἐξῆλθον*, iii. 111: *ἐπὶ τοῦτο*, v. 87. **ἐπὶ τούτῳ**, 'with this object', is however read by many. Most editors adopt the reading **ξυνεκπλεῦσαι**, making the clause a statement by Demosthenes, expressed in *oratio obliqua*, *ἔφη* or a similar word being supplied from *ἠξίου*: such a construction is common and presents no difficulty; *ξυνέπλευσε* however has the best manuscript authority, and gives an excellent sense.

11. **καὶ ἀπέφαινε**—'and pointed out (the existence of) good store both of timber and of stone, and (the fact) that the place was strong and uninhabited, as was also a great extent of the district', lit. 'both itself and (to) a great extent'. *ἀποφαίνω* is found in this sense with a participle in vi. 54. **ἐπὶ πολύ** is constructed as if it formed one word, and is followed by the genitive: cf. i. 50, *(νεῶν) ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν*, 'covering a great extent of the sea': ii. 76, *τοῦ οἰκοδομήματος ἐπὶ μέγα κατέσεισε*, 'it (a military engine) shattered a large portion of the work': ch. 100, 14, *ἐσεσιδήρωτο ἐπὶ μέγα τοῦ ξύλου*, 'a great part of the wood was plated with iron'.

14. **ἀπέχει γάρ**—the ancient territory of Messenia had been subdued by the Lacedaemonians, and the people driven from their country or reduced to serfdom. On the suppression of the final struggle for freedom in 455, the Athenians gave the Messenians a settlement at Naupactus on the Corinthian Gulf (i. 101—3). Demosthenes had acted with the Messenians of Naupactus in his last year's campaign (iii. 94, etc.). He proposed now to employ them in the occupation of some post in Peloponnesus, where their hatred of the Spartans, and knowledge of the country and the dialect might best be turned to account. For such a purpose Pylos seemed especially fit. It was far from Sparta, the district was uninhabited, the position was easy to defend, and it commanded an excellent harbour. The harbour of Pylos is identified with the modern Bay of Navarino; but the description given by Thucydides in ch. 8 of the narrowness of the two entrances is not in accordance with their present state. The southern channel is now some 1400 yards in width, and the northern not less than 150.

See Grote, vol. iv. ch. 52, and Arnold: also Jowett on the present passage.

16. **Κορυφάσιον**—diminutive of *κορυφή*=a little top or headland.

17. **οἱ δὲ ἔφασαν**—'they said that there were many desert capes in Peloponnesus, if he should wish to waste the city's resources by occupying them'. **ἢν βούληται** represents in *oratio obliqua* *ἢν βούλῃ*, 'if you (shall) wish'; not *εἰ βούλει*, which would become *εἰ βούλεται*, as in ch. 2, 11: so ch. 2, 18. The generals wished Demosthenes not to insist on occupying Pylos, as he would find plenty of places equally useless. Their object was to reach Corcyra, without being delayed by Demosthenes' schemes.

19. **δαπανᾶν**—commonly taken as governing *τὴν πόλιν*, in the sense 'to use up, impoverish by expenditure'. In favour of this rendering a passage is quoted from Antiphon, *de caede Her.* 719, *ἄνδρα ὃν ἐδαπάνησαν*, 'whom they had exhausted with torture' (where however *ἐβασάνισαν* is also read), and the meaning is said to be common in late Greek. On the other hand it is simpler to retain the usual sense of *δαπανᾶν*, 'to spend', and to make *τὴν πόλιν* the subject before the infinitive, **καταλαμβάνων**, by a slight irregularity, being taken closely with **βούληται**. The sense will then be, 'if he wished, by occupying them, that the city should incur expense'. This view is supported by the fact that Thucydides uses *δαπανᾶν* in other passages without an accusative following; i. 141, *ἀπὸ τῶν αὐτῶν δαπανῶντες*: iii. 46, *πῶς οὐ βλάβη δαπανᾶν*; vii. 29, *οὐ βουλόμενοι δαπανᾶν*. Rutherford rejects *τὴν πόλιν*. The suggested construction has some support from Ar. *Vesp.* 720, *βόσκειν ἐθέλων καὶ μὴ τούτους ἐγχάσκειν σοι*.

ib. **διάφορόν τι**—strengthened by the addition of **ἑτέρου μᾶλλον**, 'more than (any) other': so i. 138, *διαφερόντως τι μᾶλλον ἑτέρου*. *τι* is accusative 'of respect'.

21. **καὶ τοὺς Μεσσηνίους**—'while the Messenians (he thought) would, etc.' The construction is slightly altered in the course of the sentence. After the genitive absolute *λιμένος τε προσόντος*, which gives one reason for the importance of Pylos to Demosthenes, the next reason would be given regularly in a corresponding clause with *καί*. Instead of this we have the accusative with the infinitive, dependent on the sense supplied from *ἐδόκει αὐτῷ*, as if 'he considered' or a similar verb had gone before. So v. 53, *ἐδόκει Ἐπίδαυρον προσλαβεῖν, τῆς τε Κορίνθου ἕνεκα ἡσυχίας, καὶ ἐκ τῆς Αἰγίνης βραχυτέραν ἔσεσθαι τὴν βοήθειαν*, 'it was determined to acquire Epidaurus both in order to keep Corinth quiet, and (because it was thought) that the voyage from Aegina would be shorter'.

ib. **οἰκείους ὄντας αὐτῷ τὸ ἀρχαῖον**: v. 80, 2, *ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἄργους.* **ὁμοφώνους**—i.e. speaking Dorian Greek: for the same reason Demosthenes when he surprised the Ambraciots at Idomene placed the Messenians in front of his force as *Δωρίδα γλῶσσαν ἱέντας* (iii. 112). We are not told that Demosthenes had any Messenians at Pylos as yet: the arrival of some is related in ch. 9.

23. **πλεῖστ' ἂν βλάπτειν...ἔσεσθαι**—there is a difference of meaning between the infinitive with *ἄν*, and the future infinitive: 'they would (be likely to) do the greatest injury to the Lacedaemonians, and would (be sure to) prove, etc.'

CHAPTER IV

2. **ὕστερον καὶ τοῖς ταξιάρχοις κοινώσας**—'when he had afterwards communicated his plan to the taxiarchs also', **καί**, i.e. as well as to the *στρατηγοί.* This is in close connexion with *οὔτε τοὺς στρατιώτας*, and explanatory. Demosthenes, finding that he could not convince Eurymedon and Sophocles, afterwards appealed to the army at large by the agency of the *ταξίαρχοι* (regimental officers, see Arnold), to whom he imparted his views. **κοινώσας**—'having communicated (the matter)', without an accusative expressed: so v. 60: cf. viii. 48, *τῷ πλήθει ἐκοίνωσαν.*

3. **ἡσύχαζεν**—'he was detained in inactivity by stress of weather'. The plural has been suggested as giving a better sense than the usual reading, which would apply to Demosthenes alone. Some editors, reading *ἡσύχαζεν*, place a comma after it and connect *ὑπὸ ἀπλοίας* with *σχολάζουσι* in the following clause; but this is an awkward arrangement of the words.

5. **ἐσέπεσε**—this reading has the best manuscript authority, but has been commonly altered into *ἐπέπεσε*, on the ground that *ἐσπίπτω* is not used by Thucydides with the dative or to denote emotions of the mind. *ἐπιπίπτω* also is open to the objection that it is used by Thucydides not of mental emotions or ideas but of the attacks of disease or calamity. If an alteration be necessary, *ἐνέπεσε* would seem preferable: cf. ch. 34, 15, *ἔκπληξις ἐνέπεσεν ἀνθρώποις*: vii. 80, *αὐτοῖς ἐμπίπτει ταραχή*: cf. ch. 28, 25, *ἐνέπεσέ τι καὶ γέλωτος.*

ib. **περιστᾶσι**—'taking their stand round', stationing themselves at different points round the works: Hdt. i. 43, *περιστάντες τὸ θηρίον*, of hunters surrounding a wild boar. **ἐκτειχίσαι τὸ χωρίον**—'to complete the defences of the place': ch. 45, 13, *ἐξετείχισαν τὸ χωρίον.*

7. **λογάδην**—'picking out', again used with *λίθοι*, ch. 31, 15; vi. 66, *ἔρυμα λίθοις λογάδην ὤρθωσαν*. It is an adverb derived from *λέγω* in the sense of picking out and setting in order; Hom. *Od.* xviii. 359, *αἱμασιὰς λέγων*, 'picking (stones for) walls': so also *λογάδες* (in Thuc. etc. of *picked men*) is used by Pausanias of picked (unhewn) stones: hence *λιθολόγος* (vi. 44 etc.) means a *mason* generally.

8. **καὶ ξυνετίθεσαν**—'and they put them together as each piece happened to fit in': **τι** gives indefiniteness to **ἕκαστον**, 'each bit as it came, whatever it was'; the neuter seems to shew that other materials were used with the picked stones to fill in the interstices. Thucydides says of the walls of the Piraeus, i. 93, *ἐντὸς οὔτε χάλιξ οὔτε πηλὸς ἦν*, 'inside was neither clay (or mortar) nor rubble', but all was built of squared stones. **ξυμβαίνοι** is the optative of *indefinite frequency* (Farrar, § 177. 6; Madvig, § 133), 'as each (from time to time) fitted in'. **εἴ που δέοι**, in the next sentence, comes under the same rule, *εἴ που* being equivalent to *wherever;* and **μέλλοι** in line 11 is to be similarly explained, 'as (in each different case) it was likely to stay best on their backs'. Thucydides seems to have derived these minute details from an eye-witness, possibly from Demosthenes himself.

11. **τὼ χεῖρε**—so *τὼ πόλεε* is found twice, v. 23. According to Cobet there is in the dual only one form for all genders of the article, pronouns, adjectives, and participles, viz. *τώ*, *τοῖν*, *τούτω*, *ἀλλήλοιν*, *λέγοντε*, etc.; *τά*, *ταύταιν*, *παθούσα*, and the like, being the ill-advised corrections of grammarians and copyists (*Var. lect.* p. 69; *Nov. lect.* p. 695). Dual nouns are often found with plural predicates and verbs.

12. **παντί τε τρόπῳ**—'and so in every way they were eager to anticipate the Lacedaemonians by having completed the most assailable parts before they could attack the place'. **τε** sums up what has gone before and continues the account. '**βοηθέω** and its compounds', as Arnold points out, 'never lose their proper notion of defensive movement, even when the particular operation is offensive. Thus the Lacedaemonian *attack* on Pylos was in order to *recover possession* of their own country'. **ἐπίμαχος**, 'open to attack', occurs ch. 31, 14.

15. **αὐτὸ καρτερὸν ὑπῆρχε**—'was strong of itself to begin with'. Verbs thus compounded with *ὑπό* denote the *ground* or *foundation* on which is based what follows: e.g. *ὑποτίθημι* (more frequent in mid.), 'to *lay down* as a premiss or basis of argument': Eur. *El.* 1036, *τοῦδ' ὑπόντος*, 'with this condition *to start with'*; Ar. *Vesp.* 55, *ὀλίγα ὑπειπών*, 'after some *prefatory* words'; Dem. *Pantaen.* 973, *ὑπογράψας ἐπιβουλεῦσαί με*

αὐτῷ, 'after *starting with the statement* that I plotted against him'. οὐδὲν ἔδει τείχους—'there was no need of a wall': the impersonal δεῖ, 'there is need of', must be distinguished from the personal δέομαι, 'I am in need of'.

CHAPTER V

1. οἱ δὲ ἑορτήν—'but the Lacedaemonians chanced to be keeping a certain feast, and withal when they heard the news accounted but lightly of it, thinking that when they had once marched forth either the Athenians would not stand their attack or they would easily take them by force'. So we find the Lacedaemonians remaining inactive during the Carneian festival (v. 54), and during the Gymnopaediae (v. 82). Herodotus (ix. 7) relates that in 479 they were prevented by the Hyacinthia from marching into Boeotia to aid the Athenians against Mardonius. 'They considered it of the greatest importance' he adds 'to perform their duties to the god; and meanwhile their wall across the isthmus was in progress, and the battlements were getting fixed'. Jowett also cites Hdt. vi. 106 (before Marathon), and vii. 206 (before Thermopylae).

2. ἐν ὀλιγωρίᾳ ἐποιοῦντο—cf. vii. 3: Hdt. ix. 42, ἐν ἀδείῃ ποιεῖσθαι, 'to account as safe': so περὶ πολλοῦ ποιεῖσθαι and many like expressions; the verb meaning to *make for oneself*, and therefore to *account*, *reckon*, etc.

3. ἢ οὐχ ὑπομενοῦντας—this is the accusative absolute with ὡς in the sense of *thinking*, 'in the belief that' (Madvig, § 182); with it is joined ἢ ληψόμενοι, in agreement with the subject of the sentence: cf. Dem. *de Sym.* 182, ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.

4. καί τι καὶ αὐτούς—'and in some part too their army being still before Athens detained them', i.e. the fact that a portion of their forces was still away with king Agis. ἐν ταῖς Ἀθήναις—'in the neighbourhood of Athens': so ch. 25, 8, ἐν τῷ Ῥηγίῳ: ii. 2, ἡ ἐν Ποτιδαίᾳ μάχη, 'the battle *at* (as we say *of*) Potidaea': Dem. *Lept.* 479, ὑμᾶς ἔχων παρετάξατο ἐν Θήβαις, '*at* Thebes': Plat. *Rep.* 522 D, ἐν Ἰλίῳ, of the Greeks before Troy. ἐπέσχε—'checked, held back': i. 129, καί σε μήτε νὺξ μήθ' ἡμέρα ἐπισχέτω: more often intrans. as ch. 31, 2.

10. τὸν πλοῦν...ἠπείγοντο—'pushed on with their voyage to Corcyra and Sicily': so viii. 9, ἐπειγομένων τὸν πλοῦν: iii. 2, τὴν παρασκευὴν ἐπείγονται: usually intransitive, 'to hasten on', as in ch. 3, 4. Note the position of καὶ Σικελίαν, two words which are part of the epithet of πλοῦν. When the epithet of a

substantive consists of several words, a portion of these words may be placed otherwise than between the article and substantive; e.g. iii. 56, *κατὰ τὸν πᾶσι νόμον καθεστῶτα*: vi. 31, *τὴν τῆς πόλεως ἀνάλωσιν δημοσίαν*. In ch. 24, 18, we have a similar order: see also note on ch. 90, 7.

CHAPTER VI

2. **ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης**—'when they heard of the occupation of Pylos'. Thucydides more commonly uses the accusative participial construction with *πυνθάνομαι*: ch. 50, 17, *πυθόμενοι Ἀρταξέρξην τεθνηκότα*, etc.; in accordance with the principle that verbs of hearing take the accusative of the sound heard, and the genitive of that which produces it. As this however is not an invariable rule, so with *πυνθάνομαι* the genitive of the thing heard of is not unfrequent, especially in poetry; *οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην*, Hom. *Il.* xix. 322.

4. **νομίζοντες μέν**—the order of words is to be carefully observed. The reasons for the Peloponnesians leaving Attica at once are given in three clauses, *νομίζοντες* **μέν**..., **ἅμα δέ**... *ἐσπάνιζον*..., **χειμών τε** *κ.τ.λ.* The first of these clauses is limited in its application by the introduction of the words *οἱ Λακεδαιμόνιοι καὶ Ἆγις*, 'thinking, that is, Agis and the Lacedaemonians thinking'; the Lacedaemonians alone having a vital interest in Pylos. This is a construction of *partial apposition*, like ch. 38, 1, *οἱ δὲ ἀκούσαντες παρῆκαν τὰς ἀσπίδας οἱ πλεῖστοι*, 'dropped their shields, that is, most of them did so': cf. i. 49, where *δεδιότες οἱ στρατηγοί* is placed in apposition with *αἱ Ἀττικαὶ νῆες*. In the next clause the construction is changed after the participle *ἐσβαλόντες*, the finite verbs *ἐσπάνιζον* and *ἐπίεσε* giving the second and third reasons for retreat.

5. **οἰκεῖον σφίσι**—'thinking that the matter of Pylos touched them nearly'. *οἰκεῖος*, 'concerning one's self', is the opposite of *ἀλλότριος*: iii. 13, *ἀλλοτρίας γῆς πέρι οἰκεῖον κίνδυνον ἕξειν*.

7. **τοῖς πολλοῖς**—according to Classen 'for their large numbers'; but there is no reason to suppose that the expression has not its usual meaning 'for the greater part'. No doubt the want of supplies would be felt throughout the army; but the chiefs and officers would not suffer like the rest of the troops (*οἱ πολλοί*): see also vii. 84 **fin.**

ib. **χειμών τε**—'stormy, wintry weather': so iii. 21, *χειμὼν νοτερός*, 'stormy and rainy weather'. **μείζων παρά**—'with greater violence than was to be looked for at the time of the year then

present'; lit. 'greater, going beyond'; nearly = *μείζων ἢ κατά*: so i. 23, *πυκνότεραι παρά.* **τὴν καθεστηκυῖαν ὥραν**—lit. 'the (then) settled season', i. e. the spring, when finer weather might be expected to set in.

9. **πολλαχόθεν**—'from many causes': Dem. *Con.* 1261, *πολλαχόθεν δῆλον*: so i. 17, *πανταχόθεν*, 'from all causes', etc.

CHAPTER VII

2. **Ἠιόνα**—where this place was is disputed: it was not Eion on the Strymon, which had been held by the Athenians since its capture by Cimon in 476 (i. 98). The mother-city Mende was on Pallene, the most westerly of the three Chalcidian peninsulas, and Eion may have been in the same district, which is also indicated by the proximity of the Chalcidians and Bottiaeans. The name means 'shore'. **τὴν ἐπὶ Θρᾴκης**—so *τὰ ἐπὶ Θρᾴκης*, the usual form by which Thucydides denotes the 'Thrace-ward regions'.

3. **πολεμίαν δέ**—'but hostile', thus differing from Mende, which was now in alliance with Athens, though it revolted two years after, ch. 123: cf. vi. 62, *πόλισμα Σικανικὸν μὲν Ἐγεσταίοις δὲ πολέμιον.*

4. **ἐκ τῶν φρουρίων**—from the various points on the coast which were occupied by the Athenians during the war.

5. **προδιδομένην**—the present, or rather, imperfect participle gives the meaning 'which *was to be* betrayed' in accordance with a previous understanding: so iii. 18, *ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν.*

7. **ἐξεκρούσθη**—'was driven out and lost many of his men': *ἐκκρούω* is used to denote dislodging an enemy, iv. 102, 128, etc.

CHAPTER VIII

1. **ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς**—this is called a *pregnant* construction, containing the two ideas 'when the Peloponnesians *in* Attica had retired *from* it': so ch. 16, 20: 19, 5, *ἀνταιτοῦντες τοὺς ἐκ τῆς νήσου ἄνδρας.*

2. **οἱ Σπαρτιᾶται**—the fully-privileged citizens of Sparta itself, who alone were eligible to public offices: the **περίοικοι** were the inhabitants of the townships of Laconia, who though free had no voice in the government.

6. **περιήγγελλον... βοηθεῖν**—'and they sent round word also over Peloponnesus to march': so ii. 10, *περιήγγελλον στρατιὰν παρασκευάζεσθαι*: also with an accusative of the thing demanded, vii. 18, *σίδηρον περιήγγελλον*, 'they sent round orders for iron': this corresponds to the use of *impero* with frumentum, pecuniam, obsides, etc.; and the English 'to *order*' supplies, etc.

10. **ὑπερενεχθεῖσαι**—'after being carried over the Leucadian isthmus': so iii. 81, *ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς*: the same construction, viii. 7. Leucas (now Santa Maura) was afterwards turned into an island by cutting through the isthmus which connected it with the mainland. In 428 we find the Lacedaemonians preparing machines (*ὁλκοί*) to transport (*ὡς ὑπεροίσοντες*) a fleet over the isthmus of Corinth (iii. 15): and in 412 twenty-one ships were conveyed across it (viii. 7, 8).

11. **τὰς ἐν Ζακύνθῳ**—so far had the Athenian fleet advanced on the way to Corcyra. Zacynthus (now Zante) was much nearer than Leucas to Pylos. It was faithful to the Athenians throughout the war, and was an important link in the chain of naval stations which enabled the Athenians to command the coast of Peloponnesus (ii. 7, 80).

16. **ὡς τοῦ χωρίου**—'since the place was in danger'; *ὡς* with the genitive absolute gives the ground on which Demosthenes called for speedy succour, stated as a fact; thus differing from the accusative construction, which expresses *belief* or *opinion*: see note on ch. 5, 3.

17. **καὶ αἱ μὲν νῆες...οἱ δέ**—note the force of the imperfect tenses: the Athenian ships 'were on their way' to obtain help, the Lacedaemonians on their side 'were engaged in' preparations for the attack. Classen takes *αἱ μὲν νῆες* to mean the Athenian ships at Zacynthus, which 'were getting ready for the voyage' to help Pylos. This perhaps gives a greater force to *κατὰ τὰ ἐπεσταλμένα*, 'in accordance with the orders of Demosthenes', i.e. his urgent demand for speedy aid.

21. **διὰ ταχέων εἰργασμένον**—'a work hastily constructed and occupied by a small force': after the passive participle agreeing with *οἰκοδόμημα* comes the genitive absolute with an active participle. For other variations of participial construction see the opening clauses of chs. 28, 29, and 32.

23. **ἐν νῷ εἶχον**—'they purposed': ch. 22, 7, *ἐν νῷ ἔχοντας*, 'intending': so Hdt. i. 27, *ἔχοντες ἐν νῷ στρατεύεσθαι*, 'intending to march': so in Latin, Liv. vi. 19, *nobis in animo est*. On

the other hand νῷ ἔχειν without ἐν means *to remember:* Plat. *Gorg.* 490 A, εἰ νῷ ἔχεις, 'if you bear in mind': so Hdt. v. 92 (7), νόῳ ἴσχων.

24. ἢν ἄρα μή—'if they *should* fail to take it': ἄρα with εἰ and ἤν has the force of *if after all, if, which I do not expect.*

25. ὅπως μὴ ᾖ—'that it might not be possible for the Athenians to enter and take up a position against them': ἔστι 'it is possible' is most commonly found with a negative: ch. 9, 8, οὐκ ἦν ὅπλα πορίσασθαι. For the meaning of ὁρμίζομαι, and its construction with ἐς, see note on ch. 1, 19: the compound with ἐπί is only found here in Thucydides; it corresponds to the neuter verb ἐφορμέω, 'to lie at anchor over against, to blockade', and to the substantives ἐφόρμησις and ἔφορμος.

26. ἡ γὰρ νῆσος ἡ Σφακτηρία—the fortress of Pylos was at the northern extremity of the bay, the harbour being the bay itself, which was rendered secure by the island of Sphacteria. The island lay north and south across the bay, leaving two narrow entrances which the Lacedaemonians now proposed to block up. Sphacteria is almost certainly the Sphagia of ancient writers and of modern days: cf. Plat. *Menex.* 242 c, λαβόντες αὐτῶν τοὺς ἡγέμονας Λακεδαιμονίους ἐν τῇ Σφαγίᾳ. The description given by Thucydides is however not free from topographical difficulties: see note on ch. 3, 14.

27. παρατείνουσα—'stretching along': τείνω and its compounds are sometimes used intransitively of geographical position. ἐγγὺς ἐπικειμένη—'lying close off': so ch. 44, 28, ἐς τὰς ἐπικειμένας νήσους.

29. τῇ μέν...τῇ δέ—'at one point...at the other'. διάπλουν—'a passage for two ships (abreast)'; the accusative is in apposition to the preceding ἔσπλους. ἡ ἄλλη ἤπειρος is the main land on the south of the harbour, which was now occupied by the Lacedaemonians.

33. καὶ μέγεθος—'and in length was about 15 stades pretty nearly'; both περί and μάλιστα are used in the sense of 'about' to give dimensions roughly. Fifteen stades would be about 3000 yards, whereas the modern Sphagia is said to be upwards of 2½ miles in length.

34. ἀντιπρώροις—'with the prows facing the enemy': so ch. 14, 4, ἀντιπρώρους: vii. 34, νῆες ἀντίπρωροι ἐμβαλλόμεναι, 'ships struck bow to bow': vii. 36, τὸ ἀντίπρωρον ξυγκροῦσαι, 'ramming stem-on': Tac. *Hist.* ii. 14, *conversa et minaci fronte.* βύζην—'closely' from βύω 'to stuff full'. The entrances were

so narrow that it was possible to close them by placing the ships side by side with their beaks pointing outwards. On the other hand in 413 the Syracusans closed the mouth of their harbour by anchoring their ships cross-ways (*πλαγίαις*), having a much wider entrance to secure (vii. 59).

38. **οὕτω γάρ**—'for so, they considered, both the island would be hostile to the Athenians and the main land, which did not admit of landing'. **ἔσεσθαι**, like the subsequent **ἕξειν** and **ἐκπολιορκήσειν**, depends on the sense 'they hoped, they expected' supplied from the preceding sentence: see note on *ἐπὶ τοῦτο γὰρ ξυνεκπλεῦσαι*, ch. 3, 10. For **ἔχουσαν** see note on *προσβολὴν ἔχον* ch. 1, 7: similarly *οὐχ ἕξειν ὅθεν*, line 42, means 'would not present a point from which'.

40. **τὰ γὰρ αὐτῆς τῆς Πύλου**—the coast to the north of the bay, facing the main sea. This offered no harbour where the Athenians could establish a naval station, such as was occupied by the English at Balaclava. The island of Sphacteria was held by the enemy's troops, as was also the mainland to the south forming the shore of the bay. Thus the Athenian fleet would be unable to succour their countrymen in Pylos, and the garrison being unprovided must shortly surrender.

42. **ὠφελήσουσι τοὺς αὐτῶν**—indic. fut. after *ὅθεν*: so i. 107, *σκέψασθαι ὅτῳ τρόπῳ διαπορεύσονται*, 'in what way they should cross'.

44. **σίτου τε οὐκ ἐνόντος**—'as there was no provision in the place, and it had been occupied with slender preparation'; the gen. abs. is here followed by the participle agreeing with *χωρίον*; see note on line 21. I follow Classen in reading *κατειλημμένον* for the MSS. *κατειλημμένου*, which would be gen. abs. agreeing with *χωρίου* understood. **δι' ὀλίγης παρασκευῆς** is one of the many adverbial expressions with *διά*, like *διὰ προφυλακῆς*, ch. 30, 5.

46. **ὡς δ' ἐδόκει...καὶ διεβίβαζον**—'as they determined, so they sent the men across, selecting them by lot from all the *lochi*', lit. '*went on* to send'. The *lochus* was one of the larger divisions of the Spartan army: see Arnold's note on v. 68, where a calculation is made of the Lacedaemonian force present at the field of Mantinea in 418, when seven *λόχοι* were engaged: see also Grote, vol. ii. ch. 8, on the military divisions of Sparta.

49. **οἱ δὲ τελευταῖοι**—'those who crossed last and were caught in the island', i.e. whose retreat was cut off by the Athenians; or those who were 'taken in it' on its capture, in

which case the slain are included, cf. ch. 38, 30. **ἐγκαταληφθέντες**—ch. 116, 5, *ὅσους ἐγκατέλαβε*, 'all that he captured *in* the city': so iii. 33, (*νῆες*) *ἐγκαταληφθεῖσαι*, 'caught *in* a place'.

50. **καὶ Εἵλωτες οἱ περὶ αὐτούς**—'besides the Helots attached to their service', called *θεράποντες* ch. 16, 11; their number is not stated, possibly each Lacedaemonian had one in attendance on him. The Helots, or country serfs, the main body of whom were Messenian Dorians, were often employed in military service. Thus in 424 they furnished seven hundred heavy-armed men for the expedition led by Brasidas into Thrace (ch. 80).

CHAPTER IX

3. **τὰς τριήρεις**—three in number, five having been left at first with Demosthenes, two of which he had despatched to Zacynthus. Classen suggests **αἳ περιῆσαν** *αὐτῷ*, 'which he had remaining', instead of **αἵπερ ἦσαν**, there being no obvious reason for the use of *ὅσπερ* in the passage.

5. **ἀνασπάσας ὑπὸ τὸ τείχισμα**—'having dragged up under the fortifications and secured with a stockade'. **προσεσταύρωσεν**—either 'put a stockade to' the ships, or 'added them by a stockade to' the line of defence, i.e. included them in an outwork of palisading. Thus the Greeks intrenched their fleet at Troy, and the Persians at Mycale (Hdt. ix. 96, 7). *προεσταύρωσε*, 'put palisades before', has been proposed as a correction: the word is used vi. 75, *τὴν θάλασσαν προεσταύρωσαν*, of the Syracusans who fringed their shores with stakes, to prevent the Athenians from landing near the city.

7. **ἀσπίσι τε φαύλαις**—'with poor shields and for the most part wicker'. Here we must either regard *τε* as out of place, *τε* and *καὶ* coupling *φαύλαις* and *οἰσυΐναις*, or we must consider that the sentence is irregular in construction, beginning as if a second substantive were to be connected with *ἀσπίσι*. Similar irregularities in the position of *τε* are common, e.g. ch. 10, 9, *ἢν ἐθέλωμέν τε μεῖναι καὶ μὴ...καταπροδοῦναι*.

For a full discussion of the usage of *τε* see Jowett on i. 9, *καὶ ναυτικῷ τε ἅμα*: also Shilleto on the same passage. Both authorities consider that the word sometimes bears in Thucydides the sense of *too*, which is found in lyric and dramatic poetry and in Herodotus.

9. **ἐκ λῃστρικῆς**—'from a piratical thirty-oared boat and a pinnace belonging to certain Messenians who happened to have arrived'; doubtless Messenians from Naupactus, who

were plundering the Laconian coast. Both *λῃστρικῆς* and *τριακοντόρου* are adjectives agreeing with *νεώς* understood. A *κέλης* or *κελήτιον* is mentioned as accompanying a trireme, ch. 120, 10.

11. **ὁπλῖταί τε**—'of these Messenians was made up a force of about forty heavy-armed men': *γίγνομαι* is very commonly used of numbers in the sense of *amounting to:* ch. 23, 18, *αἱ πᾶσαι ἑβδομήκοντα ἐγένοντο*: cf. ch. 39, 1.

13. **τοὺς μὲν οὖν πολλούς**—'the greater part both of those without (full) arms and of those who were armed'. By *ὅπλα* is denoted especially the full equipment of a heavy-armed soldier (*ὁπλίτης*): so *ὅπλα ἔχοντες*, ch. 33, 17.

We are not told the total number of the men under Demosthenes, but we can make an approximate calculation. He had forty Messenians, and the crews of three triremes. A trireme was manned by about 170 rowers (*ναῦται*), some half-dozen officers, and a certain number of *ἐπιβάται*, heavy-armed men serving as marines. Of these last there were at this time 10 to each ship, according to Arnold's note on iii. 95: Classen says 20: see also Grote, vol. iv. ch. 49. When the two ships were sent to Zacynthus their *ἐπιβάται* may have been left at Pylos. Thus the whole Athenian force amounted to about 600 men, the greater part hastily and imperfectly armed.

17. **ἀπολεξάμενος**—'having picked out for himself': the middle participle is similarly used with *αὐτός*, v. 8.

18. **ἔξω τοῦ τείχους**—Demosthenes expected that the descent of the enemy would be made on the point beneath the walls of Pylos, outside the bay on the north and looking toward the main sea.

20. **ἐς χωρία μέν...σφίσι δέ**—the two clauses with *μέν* and *δέ* give the *pros* and *cons* for attacking at the point in question; on the one hand (*μέν*) landing was difficult, on the other (*δέ*) the works were here incomplete: the clauses do not however correspond in construction, *ἐς χωρία μέν* being connected with *ἀποβαίνειν*, while in the second clause the finite verb *ἡγεῖτο* is introduced.

21. **σφίσι δὲ τοῦ τείχους**—'as their wall was weakest at this point': *σφίσι* corresponds to *ἡμῖν* in *oratio directa*, and includes both Demosthenes and his men; *σφεῖς* and *σφέτερος* being often thus used in reference to the thought or words of a *single* person. '*Our* wall is here the weakest' says Demosthenes: so v. 72, *κελεύσαντος αὐτοῦ σφίσι προσμῖξαι*, 'when (Agis) had given the order—close up *to us*'· see note on ch. 36, 3, *ἄλλως ἔφη πονεῖν σφᾶς*.

22. **ἐπισπάσασθαι αὐτούς**—these words present considerable difficulty. We have, dependent on *ἡγεῖτο*, the aorist middle *ἐπισπάσασθαι*, followed by the future *προθυμηθήσεσθαι*. **ἐπισπάσασθαι** is transitive in sense, meaning 'to draw to oneself, induce' with inf., as in v. 111: so *ἐπισπᾶσθαι* with inf. Xen. *Cyr.* v. 5. 10. The natural meaning of the construction is, 'he thought that *he had drawn* them on so that they would be eager'; but this is not satisfactory in sense. The meaning required is, 'he considered that *it* (the weakness of the works) *would draw them on* to be eager'. Besides the awkwardness thus involved in supplying the subject to *ἐπισπάσασθαι* from the genitive absolute *τοῦ τείχους ὄντος*, this necessitates giving a *future* meaning to the *aor. inf.* following *ἡγεῖτο*. Whether it will bear such a meaning is by no means clear. The same question arises on ii. 3, *ἐνόμισαν κρατῆσαι*: and perhaps on iii. 24, *νομίζοντες ὑποτοπῆσαι*.

There is no doubt that the aor. inf. is used in reference to future things after phrases denoting *expectation*, such as *ἐλπίζειν*, *ἐλπίς ἐστιν*, *εἰκός ἐστιν* etc.: but it does not follow that words which express merely a *thought* or *statement*, like *ἡγεῖτο* in this passage, can be used in the same way. Madvig (§ 172 R.) considers that instances of such construction 'undoubtedly rest upon a false reading, either *ἄν* having been accidentally omitted, or the aorist written by mistake for the future'. Goodwin however (*Greek Moods and Tenses* § 32) points out that 'unless we decide to correct a large number of passages against the authority of the MSS, we must admit even this anomalous construction; although it is to be considered strictly exceptional'.

In the passage before us it is perhaps best to cut the knot by reading the fut. *ἐπισπάσεσθαι*, passive in sense, with *αὐτούς* as its subject—'he considered that they would be led on to be eager', or possibly 'would be ready to be led on'. It may be that *προθυμήσεσθαι* is only an explanation of *ἐπισπάσεσθαι*, which has found its way into the text: on the other hand a redundancy of almost synonymous infinitives is by no means foreign to the style of Thucydides; while the future inf. is often found after words of *thinking*, *wishing*, etc. e.g. i. 27, *ἐδεήθησαν ναυσὶ σφᾶς ξυμπροπέμψειν*.

23. **οὔτε γὰρ αὐτοί**—'for as they themselves never expected to be overmastered at sea, and therefore had not been building the works with any strength, so if the enemy could force the landing, the place, he felt, was at once within their grasp'. **οὔτε...τε**—lit. 'neither...and': so *neque...et*. **ἐλπίζοντες**—'looking for, expecting': ii. 11, *ἐλπίζειν διὰ μάχης ἰέναι αὐτούς*.—**ἰσχυρόν**—predicate agreeing with *τεῖχος*: after the

preceding *οὔτε* the negative *οὐκ* is of course redundant. The imperfect *ἐτείχιζον* means either 'had been building', or 'had been *for* building', i.e. thought fit or purposed to do so.

25. **ἐκείνοις τε**—*dativus commodi* after *ἁλώσιμον γίγνεσθαι.* **βιάζεσθαι** with accusative, meaning 'to carry by force' occurs again ch. 11, 23 and ch. 36, 6: Thucydides uses it also without a case, meaning 'to act by force, force one's way', and as a passive. **γίγνεσθαι**, 'to come to be', here denotes what would follow as an immediate and necessary consequence: so ch. 10, 13, *ξύμμαχον γίγνεται.* The infinitive depends on the sense continued from *ἡγεῖτο* in the previous sentence.

26. **κατὰ τοῦτο**—'at this point': so iii. 89, where it is the antecedent to *ᾗ*: or possibly 'on this plan', i.e. with this view and purpose: like v. 7, *κατὰ θέαν τοῦ χωρίου*, = 'to reconnoitre the place'.

29. **παρεκελεύσατο τοιάδε**—'exhorted them to the following effect': *τοιάδε*, 'of this sort', in relating speeches, means *as follows:* corresponding to which we have *τοσαῦτα* 'so much' (as in ch. 11, 1) or *τοιαῦτα*, both equivalent to *as aforesaid.*

CHAPTER X

Speech of Demosthenes to the garrison. His address is brief and soldierlike. We must fight, he says, and fight at once. Nor is there any need for despairing of success, if only we hold our ground.

The place is difficult of approach, and the enemy can only bring a small part of his numbers into action at once. Besides, he is at a disadvantage, having to force the landing from his ships. There is therefore no need to fear an overwhelming onslaught, and a vigorous resistance will make us victorious.

1. **ξυναράμενοι**—'having taken part in': v. 28, *ξυναράμενοι τοῦ πολέμου*: the genitive is *partitive*, as with *προσξυμβάλλομαι*, iii. 36: *ξυλλαμβάνομαι*, ch. 47, 4: so Eur. *Ion*, 331, *πόνου ξυλλαβεῖν.* On the other hand we have, ii. 71, *ξυνάρασθαι τὸν κίνδυνον*, 'to join in undertaking the danger'.

2. **μηδεὶς ξυνετὸς βουλέσθω δοκεῖν**—'let no one desire to be esteemed a man of intelligence'. *ξυνετός* and *ξυνέσις* denote especially natural sagacity and quickness of apprehension, qualities which eminently distinguished the Athenians. Now however what was needed was rather stolid determination. Demosthenes therefore calls on his men to repel their enemy first and argue afterwards.

3. ἐκλογιζόμενος—'reasoning out, calculating thoroughly': i. 80 with acc. τὸ περιεστὸς ἡμᾶς δεινόν—'the danger that surrounds us': so ch. 34, 27: iii. 54, *φόβος περιέστη τὴν Σπάρτην.* The neuter form *καθεστός* occurs, iii. 9: elsewhere *καθεστηκός*, ch. 97, 7, etc.

4. μᾶλλον ἢ...χωρῆσαι—*μᾶλλον δ'* is read by nearly all modern editors, the best manuscripts omitting *ἤ* and several giving *δέ*. The sense is then 'but rather (let each one resolve) to close with the enemy, etc.', *ἕκαστος* or *πᾶς τις* being supplied from *μηδείς*, and *χωρῆσαι* of course being governed by *βουλέσθω.* Classen however urges that not only is such an elliptic construction doubtful in the present sentence, but that a parallel can scarcely be quoted from Thucydides to this usage of *μᾶλλον δέ*. On the other hand *μᾶλλον ἤ* is a frequent expression, and is more than once found in sentences which closely resemble the one before us: e.g. viii. 48, *οὐ γὰρ βουλήσεσθαι (ἔφη) αὐτοὺς...δουλεύειν μᾶλλον ἢ...ἐλευθέρους εἶναι*: cf. ii. 62: iii. 46. ἀπερισκέπτως εὔελπις—'with sanguine hope which casts aside reflection': so ch. 108, 25, *ἐλπὶς ἀπερίσκεπτος.*

5. καὶ ἐκ τούτων ἂν περιγενόμενος—'confident that he will come out successful from this danger too': so i. 141, *ἐκ τῶν κινδύνων περιγενέσθαι*: ii. 49, *ἐκ τῶν μεγίστων περιγενέσθαι*, 'to escape the worst consequences (of the plague)'.

6. ὅσα γὰρ ἐς ἀνάγκην—'whenever matters have reached a point of necessity, as they have now with us, they least of all admit of calculation, etc.': so i. 124, *νομίσαντες ἐς ἀνάγκην ἀφῖχθαι*, 'convinced that you have no choice left'.

8. ἐγὼ δὲ καί—'but I see that most things too are in our favour'. *καί* couples the two ideas, that not only is it a time for action rather than consideration, but *also* consideration is encouraging rather than the reverse. πρὸς ἡμῶν—so ch. 29, 13, *πρὸς τῶν πολεμίων*, 'in favour of the enemy'.

9. ἤν ἐθέλωμέν τε μεῖναι—*ἐθέλω* seems especially used of the alacrity and determination of a soldier: so Brasidas says to his men, when on the point of gaining his final victory, v. 9, *νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ αἰσχύνεσθαι καὶ τοῖς ἄρχουσι πείθεσθαι.* The sentence is slightly irregular, *τε* following *ἐθέλωμεν* as if to couple it to another finite verb, while *καί* introduces instead a second infinitive *μὴ καταπροδοῦναι.* See note on ch. 9, 7.

10. τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι—'to sacrifice the advantages we have already'. καταπροδοῦναι, 'to betray utterly' implies a disgraceful and cowardly abandonment: i. 86, *μήτε τοὺς ξυμμάχους καταπροδίδωμεν.*

11. **τοῦ τε γὰρ χωρίου**—followed by *τό τε πλῆθος*, line 18, the words from *ὃ μενόντων* to *ἴσῳ ἤδη* being explanatory and parenthetical. Demosthenes points out that two things are in favour of the Athenians, the difficulty of effecting a lodgement (*τὸ δυσέμβατον*), and the fact that only a few ships can attack them at once. **ἡμέτερον** = *πρὸς ἡμῶν*.

12. **ὃ μενόντων ἡμῶν**—*ὅ* is absent from nearly all manuscripts, but is considered necessary by Poppo. If it be omitted, and a stop placed at *νομίζω*, we have an abrupt, though not impossible sentence. The same question, under the same conditions, arises on iii. 37, *ἀρχομένους (οἳ)...ἀκροῶνται ὑμῶν*. Classen in both cases follows the manuscripts and omits the relative.

13. **ὑποχωρήσασι δέ**—'though if we once give way we shall find that, hard though it be, it is easy enough if there is no one to bar the road'. **ὑποχωρήσασι**, sc. *ἡμῖν*, is an ethical dative (dativus *incommodi*); the aorist = 'when we *have once* yielded'. Case and tense are similarly used in ii. 62, *ἄλλων δ' ὑπακούσασι καὶ τὰ προσκεκτημένα φιλεῖν ἐλασσοῦσθαι*, 'when men have once submitted to others (know that) they soon find that what they have gained diminishes'. **εὔπορον**—'affording an easy path (to the enemy)': ch. 78, 12, *εὔπορον διιέναι* 'easy to traverse'.

15. **μὴ ῥᾳδίως οὔσης**—the adverb has better manuscript authority than *ῥᾳδίας*: cf. ch. 13, 6, *ἀποβάσεως μάλιστα οὔσης*: so vii. 4, *ῥᾷον ἐφαίνετο ἡ ἐσκομιδὴ ἔσεσθαι*. Göller's note, quoted by Arnold, gives several instances of adverbs with *sum* in Latin. **βιάζηται**—passive; this verb is passive or deponent indifferently, except in two tenses *ἐβιασάμην* (dep.) and *ἐβιάσθην* (pass.).

17. **ἐπὶ γὰρ ταῖς ναυσί**—'for while on board their ships they are easiest to repel' = *ῥᾷστόν ἐστιν ἀμύνεσθαι αὐτούς*: so Hom. *Il.* xii. 54, *τάφρος ῥηιδίη περῆσαι*, 'easy to cross': *ib.* xxiv. 243, *ῥηΐτεροι ἐναιρέμεν*: Plat. *Rep.* 283 B *λόγος προσήκων ῥηθῆναι*.

19. **κατ' ὀλίγον γὰρ μαχεῖται**—'it will fight in small divisions'; distributive use of *κατά*, of a whole divided into parts: v. 9, *τὸ κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν*: vi. 34, *κατ' ὀλίγον προσπίπτουσα*: Hdt. vii. 104, *οἱ Λακεδαιμόνιοι κατ' ἕνα μαχεόμενοι*, 'man by man'.

21. **καὶ οὐκ ἐν γῇ**—'and it is not an army on land on equal terms with superiority of force, but an army fighting from ships, which require the concurrence of many fortunate circumstances (for success)'. **ἐκ τοῦ ὁμοίου**—i.e. with equal advantages of ground, facility of approach, etc. **πολλά** is of course predicative in construction, lit. 'the *καιρία* occurring must be many'. *καίριος* means 'seasonable, suitable': here **τὰ καίρια**

are the favourable conditions of wind, sea-room, good landing and the like, which must be combined if the ships were to act with effect. Similarly Nicias says that in the expedition to Sicily 'there is need of good counsel, and still more of good fortune' (vi. 23). Some take καίρια here to mean *accidents*, on the analogy of καιρία πληγή, which means a *mortal* wound, as striking a vital part (καιρός or καίριον). The clause would then be rendered 'to which many accidents must needs occur': but this does not give so good a sense; and we should expect εἰκός or ἀνάγκη rather than δεῖ. **ξυμβῆναι**—'to happen together'.

24. **ἀντιπάλους τῷ ἡμετέρῳ πλήθει**—'I consider their difficulties a counterpoise to our (small) numbers': so v. 6, ὑπεριδόντα σφῶν τὸ πλῆθος, 'despising their (small) force: Hdt. i. 77, Κροῖσος μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἑωυτοῦ στράτευμα, 'having misgivings about his army in respect of numbers'.

25. **καὶ ἐπισταμένους**—'and knowing from practical experience what landing from ships against others is, viz. that it could never be effected by force, if etc.' ἀπόβασις is the subject of the following βιάζοιτο, the construction being similar to ἐπίσταμαι Κῦρον ὅτι τέθνηκε, 'I know that Cyrus is dead'.

27. **εἴ τις ὑπομένοι**—ὑπομένω is especially used of standing one's ground in danger or alarm: it takes an accusative of the thing or person: vi. 68, ὑπερφρονοῦσι μὲν ἡμᾶς ὑπομενοῦσι δὲ οὔ, 'they despise us but will not endure our attack'.

ib. **φόβῳ**—the order of construction is φόβῳ...δεινότητος κατάπλου νεῶν, but Thucydides commonly places the most important and general word first in position, and then the words which particularize what is said about it: so ii. 60, τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, 'ye loose your hold on the safety of the state'. Analogous to this is the usage by which the name of a country is often put first and followed by the name of a particular place therein.

The omission of any article seems intended to give a somewhat contemptuous emphasis to the words; as in the speech of Hermocrates describing the motives of the Athenians in invading Sicily, vi. 33, πρόφασιν μὲν Ἐγεσταίων ξυμμαχίᾳ καὶ Λεοντίνων κατοικίσει, 'ostensibly by way of alliance with Egesteans and settling of Leontines'. So Demosthenes, *in Nicostr.* 1255, speaking of the artifices by which a criminal tries to beg himself off, says ἢ γὰρ ὀρφανοὺς ἢ ἐπικλήρους κατασκευάσαντες, ἀξιώσουσι ἐλεεῖσθαι, ἢ γῆρας καὶ ἀπορίας καὶ τροφὰς μητρὶ λέγοντες, 'they will try to excite pity by getting up tales about orphans and heiresses, and destitute mothers that they have to keep'.

29. **καὶ αὐτούς**—'now that your turn has come' (Jowett). **ῥαχία**—Ion. *ῥηχίη* (*ῥάσσω*, *ῥήγνυμι*), 'the place where the waves break': Aesch. *Prom.* 713, *ἁλιστόνοις πόδας χρίμπτουσι ῥαχίαισι.* In Hdt. = the flood tide *breaking on* the shore. **παρά**—with acc. 'along the line of'.

CHAPTER XI

3. **ἐπικαταβάντες**—'marching down to the sea to face the enemy': vii. 23, *πρὸς τὴν θάλασσαν ἐπικαταβάντων.*

4. **ἄραντες**—'having set out': with acc., i. 52, *ἄραντες τας ναῦς*, 'having got the fleet under way': more commonly intransitive, of land or sea forces; ii. 12, *ἄρας τῷ στρατῷ*: i. 29, *ἄραντες ἑβδομήκοντα ναυσί.*

6. **τεσσαράκοντα καὶ τρισί**—if the reading is right, the Lacedaemonians did not make the attack with their full force, as the fleet which had come from Corcyra numbered 60 sail, ch. 8, 10. The article with *ναυσί* seems to show that they used all their available ships. Some may perhaps have been disabled. Poppo suggests *ἑξήκοντα καὶ τρισί.*

7. **ἐπέπλει**—'was on board'; applied to the commander or any persons not belonging to the regular crew: as in ii. 66 to a force of 1000 heavy-armed men. In ch. 12, 15 *ἐπιπλέω* means 'to sail up, sail against': so i. 51, iii. 79 etc.

11. **κατ' ὀλίγας ναῦς**—'in detachments of a few ships': *κατά*, distributive: ch. 10, 19. **διελόμενοι**—'apportioning the work': sometimes used as in the present passage without a case, v. 114, *διελόμενοι κατὰ πόλεις*: sometimes with an accusative, ii. 78, *διελόμενοι κατὰ πόλεις τὸ χωρίον*, 'apportioning (the operations against) the place to the several contingent cities'.

12. **οὐκ ἦν πλείοσι προσσχεῖν**—'it was not possible to approach the shore with more'. The place where the Athenians were posted was of no great extent, and triremes rowing to the shore would require 50 feet or so to clear each other. **πλείοσι** is the dat. of the force with which the attempt was made.

13. **ἀναπαύοντες ἐν τῷ μέρει**—'relieving (each other) in turn': Arnold quotes Xen. *Hel.* vi. 2. 29, *κατὰ μέρος τοὺς ναύτας ἀνέπαυεν*: so id. *Cyr.* vii. 1. 4, *ἀναπαύειν στράτευμα*, 'to halt an army': cf. vii. 79, *ἀναπαυομένων αὐτῶν*, 'while they were resting': ii. 75, *διῃρημένοι κατ' ἀναπαύλας*, 'in relieving parties'.

15. εἴ πως ὠσάμενοι—'if by any means they might force their way etc.': so ch. 35, 13, ὤσασθαι ἐπειρῶντο: also with acc., vi. 70, ὠσαμένων τὸ κέρας. εἴ πως—so ch. 37, 5.

ib. πάντων...Βρασίδας—The first mention of Brasidas by Thucydides is in the year 431, when his promptitude and energy in saving a fortress gained him public thanks at Sparta (ii. 25). We next find him in 427, as 'adviser' (ξύμβουλος) to Alcidas, whom the Lacedaemonians were about to send with a fleet to Corcyra (iii. 69). This expedition effected little, not from the fault of Brasidas, who had not an equal voice in its direction; Βρασίδου παραινοῦντος, ἰσοψήφου δὲ οὐκ ὄντος (iii. 79).

18. εἴ πῃ καὶ δοκοίη—'if at any point it *did* seem possible to land'; opt. of frequency, as in ch. 4, 9, εἴ που δέοι.

19. φυλασσομένους τῶν νεῶν—'being careful of their ships': verbs which denote *caring for* take the genitive, so φυλάσσομαι 'to beware, be on one's guard' here takes the genitive of the thing *about which* the care is shown. There is however no other instance of the gen. with φυλάσσεσθαι. Krüger therefore takes νεῶν as *partitive* gen.: while R. omits τῶν...ξυντρίψωσι.

21. ξύλων φειδομένους—'sparing planks'; speaking contemptuously. So Mardonius called the defeat at Salamis ξύλων ἀγών, Hdt. viii. 100. 'It is not timber', he said, 'which will give us success, but horses and men'.

22. περιϊδεῖν πεποιημένους—'to allow the enemy to have made'. The perfect participle points to the fact that the work *had been* actually constructed, and Brasidas calls on his soldiers to avenge the wrong: so ii. 18, περιϊδεῖν τὴν γῆν τμηθεῖσαν, 'to allow the ravaging of the land to be unavenged': ii. 20, περιόψεσθαι τὰ σφέτερα διαφθαρέντα, (Clyde, § 46). πεποιημένους—perf. partcp. middle, 'having made for themselves, or caused to be made': Dem. *Androt.* 596, τὰς τριήρεις οὐ πεποίησαι; of the officials responsible for ship-building.

ib. τὰς σφετέρας ναῦς—see note on σφίσι, ch. 9, 21. 'Smash *our* ships', cries Brasidas, 'and force the landing'. The sense is of course 'force the entrance, *even if* we destroy our ships': cf. Shilleto on i. 20, δράσαντές τι καὶ κινδυνεῦσαι. καὶ τοὺς ξυμμάχους—sc. ἐκέλευε.

26. ἐπιδοῦναι—'to give freely', especially used of voluntary offerings for purposes of state or war: so ἐπίδοσις. This sense is common in Demosthenes. In Thucydides ἐπιδίδωμι is elsewhere intransitive, meaning 'to advance, increase'. ὀκείλαντας—'running (their ships) aground': so ch. 26, 29, ἐπώκελλον τὰ πλοῖα: in ii. 91 ὀκέλλω is intransitive, αἱ δὲ (τῶν νεῶν) ἐς βράχεα ὤκειλαν, 'grounded on shoals'.

CHAPTER XII

1. **καὶ ὁ μέν**—to this corresponds *οἱ δὲ ἄλλοι*, line 10. **τοιαῦτα ἐπέσπερχε**—'thus urged on'; cognate accusative, carrying on the idea of the verb, like *τραυματισθεὶς πολλά*, line 5, 'with many wounds'. *ἐπισπέρχω* is a poetical word, used in Aesch. *Sept.* 689 and in Homer.

4. **τὴν ἀποβάθραν**—'the gangway' for landing from the ship. The Greeks when preparing to attack the Persian fleet drawn up on the shore at Mycale provided *ἀποβάθρας καὶ τὰ ἄλλα ὅσων ἔδεε* (Hdt. ix. 98).

6 **τὴν παρεξειρεσίαν**—the part 'clear of the rowing', at the bows or stern. The word occurs vii. 34 and 40, in both of which passages it means the bows, which are described as shattered by the beaks of the enemy's triremes. **περιερρύη**—'slipped off his arm'; see Arnold's note. Xenophon, when his troops were in a difficulty, dreamed that he was in fetters, but that 'they slipped off him of themselves', *αὐτόμαται περιρρυῆναι* (*Anab.* iv. 3. 8). So ch. 51, 1 and 133, 1, *τεῖχος περιεῖλον*: cf. Plat. *Rep.* 519 A, *περιεκόπη* with acc. 'was clipped of its surroundings'.

10. **ὃ ἔστησαν...ταύτης**—'which they set up for (their success in repelling) this attack': so ii. 92, *ἔστησαν τροπαῖον τῆς τροπῆς*. For *τροπαῖον* see Liddell and Scott. Sometimes when both sides claimed a victory both set up a trophy (ch. 134, 7). Thucydides however only records a single instance (viii. 24) in which a trophy was removed by the enemy as being erected on insufficient grounds.

13. **περιέστη**—'changed, came round': i. 78, *ἐς τύχας περιίστασθαι*, 'to change in respect of fortune': i. 120, *ἐς τοὐναντίον περιέστη*, 'changed to the opposite'.

15. **καὶ ταύτης Λακωνικῆς**—'and that too Laconian land': ch. 55, 17, *καὶ τούτῳ*: like *καὶ ταῦτα* 'and that too', a very common phrase, usually with a participle.

18. **ἐπὶ πολὺ...προέχειν**—'it formed at this time a great part of the glory of the Lacedaemonians that they were chiefly mainlandsmen and most excellent in military matters, and of the Athenians that they were seamen and most eminent with their ships'. **ἐπὶ πολύ**—'(to) a great extent' (see note on ch. 3, 13), is the *object* of *ἐποίει*, the *subject* of which is formed by the following infinitive clauses. **ἐν τῷ τότε**—i.e. at the time of which Thuc. is writing: so ch. 35, 18, *ἐν τῷ πρίν*: i. 32, *ἐν τῷ πρὸ τοῦ*, 'in formor time'.

20. θαλασσίοις—sc. εἶναι. The word implies seafaring habits and skill. In i. 7 we read of pirates assailing ὅσοι ὄντες οὐ θαλάσσιοι κάτω ᾤκουν, 'all who, though not seamen, had their dwelling on the coast': so Aristotle *Eth. Nic.* iii. 6 (9), 11, says, on the subject of bravery, ἐν θαλάττῃ ἀδεὴς ὁ ἀνδρεῖος, οὐχ οὕτω δὲ ὡς οἱ θαλάττιοι, i.e. he has not the confidence which sailors have from experience.

CHAPTER XIII

2. προσβολὰς ποιησάμενοι—'after attacking': ποιεῖσθαι with substantives is very commonly used by Thucydides instead of the simple verb; as φυγὴν ποιεῖσθαι = 'to fly'. The article is often added to give further definiteness: ch. 11, 13, τοὺς ἐπίπλους ἐποιοῦντο, 'they made their attack': i. 6, τὴν δίαιταν ἐποιήσαντο, 'they passed their lives': i. 8, μᾶλλον τὴν κτῆσιν τῶν χρημάτων ποιούμενοι, 'increasing their wealth', etc.

ib. ἐπέπαυντο—the pluperfect shows that the Lacedaemonians *had already* given up the attempt to force a landing when they sent to Asine. Arnold has a good note on a similar pluperfect, ch. 47, 3, παρεδέδοντο. This construction occurs, he says, 'when the writer wishes to describe the first in time of two events, as not only preceding the other, but as preparing the way for it; so that in describing the second event he may place the prior event before the reader's mind at the same time, as that without which the notion of the second event would be incomplete'.

3. ἐπὶ ξύλα ἐς μηχανάς—meaning especially scaling-ladders (Poppo). παρέπεμψαν—'sent along the coast'. Asine appears to have been round the promontory of Acritas (cape Gallo) on the shore of the Messenian bay. It is mentioned again as a Peloponnesian port, vi. 93.

5. ἐλπίζοντες...ἑλεῖν μηχαναῖς—'expecting that though the wall over against the harbour was of some height, yet as landing was here most practicable they could take it by means of engines'. In *construction* ἐλπίζοντες governs both ἔχειν and ἑλεῖν, though in *sense* the idea of *hoping* refers only to ἑλεῖν. So far as the connecting particles are concerned this is one of the sentences in which the clause with μέν is subordinate in sense to that with δέ: see note on ch. 80, 18. There is however a further difficulty, that τεῖχος is the *subject* of ἔχειν and the *object* of ἑλεῖν. Classen adopts the reading ἔχον in agreement with τεῖχος, giving two antithetical clauses, the second a gen.

absolute. There are no doubt instances of similar construction, but the run of the sentence is decidedly against the proposed change in the present passage.

ib. **ἐλπίζοντες ἑλεῖν**—'hoping to take': for the aorist infinitive see note on ch. 9, 22. **μάλιστα οὔσης**—so ch. 10, 15, *μὴ ῥᾳδίως οὔσης*. **τὸ κατὰ τὸν λίμενα τεῖχος**—that part of the fortress which faced south, inside the entrance to the harbour.

8. **παραγίγνονται πεντήκοντα**—'arrive, to the number of fifty'. *τεσσαράκοντα* has the best manuscript authority, but fifty is the number required, for we find that the arrival of twenty ships made the fleet amount to seventy, ch. 23, 18. Thirty-five ships had sailed to Zacynthus (ch. 5) and two had been despatched thither by Demosthenes. Naupactus had been an Athenian naval station since its capture thirty years back, i. 103.

13. **ἀπορήσαντες ὅπῃ καθορμίσωνται**—'finding no place in which to come to anchor': so i. 107, *νομίσαντες ἀπορεῖν ὅπῃ διέλθωσι*. **καθορμίσωνται** is the subj. of *doubt* or *deliberation*. It is not uncommon after a past tense, as well as after a present: see note on ch. 1, 13.

15. **ηὐλίσαντο**—'took up their quarters'; the Greeks if possible landing from their ships not only at night, but even to take their meals: see ch. 26, 11; 30, 4.

16. **ἢν μὲν...ἐπεσπλευσούμενοι**—'in case the enemy should be willing to sail out against them into the open sea, but if not, intending themselves to sail in to attack them'. After *εὐρυχωρίαν* is implied 'ready to fight there'; the former of the two alternatives not being expressed: so iii. 3, *ἢν μὲν ξυμβῇ ἡ πεῖρα, εἰ δὲ μὴ κ.τ.λ.*, if the attempt succeed (well and good), but if not, etc.'

19. **οὔτε ἃ διενοήθησαν**—'nor as it happened had they carried out what they proposed, viz. to block the entrances'; see ch. 8, 34. The Lacedaemonians seem to have been disheartened by the failure of their sea attacks; nor indeed were they ever much at home in naval operation, or ready to encounter an equal Athenian force. Moreover Brasidas, the soul of their enterprise, was now probably disabled by his wounds.

21. **ἢν ἐσπλέῃ τις**—so *εἴ τις ὑπομένοι*, ch. 10, 27.

22. **ὄντι οὐ σμικρῷ**—'which was of considerable size', being in fact much the largest harbour in Greece. **οὐ σμικρὸς** = *μέγας*, by the figure called by grammarians *λιτότης* 'plainness' or *μείωσις* 'lessening': so ch. 25, 23, *οὐκ ἔλασσον ἔχοντες*, 'having the advantage'. The form *σμικρός* has good authority in vii. 75 and viii. 81, in both instances with *οὐ*.

CHAPTER XIV

1. **γνόντες**—'seeing this': so ch. 38, 1, *ἀκούσαντες*: **i. 91,** *ἀκούοντες*: *γνούς*, ib.: i. 95, *αἰσθόμενοι*, etc. The sense in such cases is supplied from the context.

2. **τὰς μὲν πλείους**—to this is opposed *αἱ δὲ καὶ πληρούμεναι ἔτι*, line 8; *ταῖς δὲ λοιπαῖς*, line 7, being 'the rest' of the ships that were *μετέωροι*.

3. **μετεώρους ἤδη**—'already under way': *μετέωρος*, lit. 'raised from the ground', when applied to a ship means 'separated from the shore,' i.e. at sea.

5. **ἐπιδιώκοντες**—'pursuing them hotly, following them up closely': so ii. 79: iii. 33 etc. **ὡς διὰ βραχέος**—'as (they could) being but a short way off'. *διὰ βραχέος*, 'separated by a short interval': so iii. 94, *διὰ πολλοῦ*, 'far apart' etc. The short distance *between the Athenians and their foes* enabled them to follow up the Lacedaemonians with effect: so Krüger and Classen. Poppo and others however take *ὡς διὰ βραχέος* to mean 'as (well as they could) considering the short distance *from the land*'. The meaning would then be that the Lacedaemonians would have suffered still more had not the shore with the protection of its friendly troops been close at hand. (For such uses of *ὡς* see note on ch. 84, 10.) **ἔτρωσαν**—'damaged': so Hdt. viii. 18, *τετρωμέναι*, of ships. Thucydides also uses *κατατραυματίζω* of ships, vii. 41: viii. 10, 42.

8. **ἐν τῇ γῇ καταπεφευγυίαις**—'which had taken refuge on the land', i.e. by running themselves ashore. The present *καταφεύγω* 'to fly for refuge' would require *ἐς*, implying *motion to;* while the perfect, implying arrival and *rest in* the place of refuge, may be constructed with *ἐν*. So iii. 71, *οἱ ἐκεῖ καταπεφευγότες*, 'those who were in a place of refuge there': Plat. *Sophist*. 260 C, *ἐν τούτῳ τῷ τόπῳ καταπεφευγέναι*: cf. *Rep*. 519 C, *ἐν μακάρων νήσοις ζῶντες ἔτι ἀπῳκίσθαι*. Thus *βέβηκα*, 'I have gone' sometimes = 'I stand', e.g. Soph. *Ant*. 67, *οἱ ἐν τέλει βεβῶτες*, 'those who stand in authority'.

Other instances of perfect participles so constructed in Thucydides are vii. 71, *οἱ ἐν τῇ νήσῳ διαβεβηκότες*: ib. 87, *ἐν τῷ τοιούτῳ χωρίῳ ἐμπεπτωκότας*.

It is possible of course in the present instance, to take *ἐν τῇ γῇ* with *ἐνέβαλλον* only, or to understand *ἐς τὴν γῆν* with *καταπεφευγυίαις*, and the other passages quoted might be similarly explained: there is however no need for this expedient.

ib. ἐνέβαλλον—'dashed into', often used of ships: so in the account of a sea fight in vii. 36 *ἐμβολή* is used of the act of *ramming* or *charging* the enemy's ship, while *ἔμβολος* means the actual *beak* or *ram*. In the present chapter the different tenses give a vivid picture of the scene. First we have the instantaneous rush of the Athenians and flight of the enemy—ὥρμησαν..., κατέστησαν..., ἔτρωσαν.... Then the changes of a protracted struggle are represented by the imperfects, ἐνέβαλλον..., ἐκόπτοντο, etc. which depict not only the *progress* of the fight, but the details which occurred *again and again* at different points (see note on ch. 3, 1). Finally the description closes with the aorist διεκρίθησαν.

ib. καὶ πληρούμεναι ἔτι—'still getting their crews on board'. ἐκόπτοντο—so viii. 105, *ἔκοπτον*: ib. 13, (*νῆες*) *κοπεῖσαι*, 'shattered, crippled'.

10. ἀναδούμενοι—'taking in tow': so ii. 90, *τῶν νεῶν τινὰς ἀναδούμενοι εἷλκον κενάς*. The expression occurs commonly in accounts of naval actions; as does κενός, 'without the crew', opposed to *αὐτοῖς ἀνδράσι*, 'men and all'.

12. περιαλγοῦντες—'sore distressed': so vi. 54, *περιαλγήσας*: cf. *περιδεής* (iii. 28), *περιδείδω*, *περιοργής* (ch. 130, 19), *περιαλγής*, *περιχαρής* etc.

ib. ὅτι περ—'because as a matter of fact': like *ὅπερ καὶ ἐγένετο*, 'which in fact came to pass': viii. 92, *διόπερ* (*δι' ὅ περ*), 'for which reason in truth': *περ* thus used emphasizing the word with which it is connected. Classen says that the combination of *ὅτι* and *περ* is not elsewhere found in Attic Greek.

ib. αὐτῶν—from its prominent position, the gen. has an emphatic force, like that of the ethical dative = '*they saw* they should lose their men': so i. 30, *ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν*: cf. Buttmann on Dem. *Meid.* 520, *τοὺς στεφάνους τοὺς χρυσοῦς ἐπεβούλευσε διαφθεῖραί μου*. ἀπελαμβάνοντο—lit. 'were being cut off', i.e. this was evidently a necessary concomitant of the success of the Athenians.

13. παρεβοήθουν—this compound is especially used of the movements of troops *along the shore:* so i. 47 : ii. 90 etc. Here it refers to the land army of the Lacedaemonians, which came to save the ships. In ii. 90 the Peloponnesians are described in nearly the same words as rushing into the sea with their arms and rescuing some triremes which the victorious Athenians were already dragging off.

15. καὶ ἐν τούτῳ κεκωλῦσθαι—'and in this struggle each man thought things at a standstill, wherever he himself was not on the spot'. This shows at once the spirit and alacrity

of the Lacedaemonians, and their confusion and want of order. In similar words Thucydides describes the enthusiasm with which the Lacedaemonian allies were animated at the beginning of the war, ii. 8, *ἐν τούτῳ τε κεκωλῦσθαι ἐδόκει ἑκάστῳ τὰ πράγματα ᾧ μή τις αὐτὸς παρέσται.* **ἐν τούτῳ**—'meanwhile, while this was going on'. **κεκωλῦσθαι**—perf. = 'to be stopped', with *ἔργον* as subject, or perhaps impersonal. **ᾧ μή τινι...παρῆν**—lit. 'at whatsoever struggle he himself also (besides any others) was not present'. In the general conflict the fight at each point and for each particular ship was itself an *ἔργον* or 'action'.

17. **θόρυβος**—also in i. 49 and viii. 10 of the 'confusion and tumult' of a hotly contested sea fight.

18. **ἀντηλλαγμένος**—'a complete reversal of' lit. 'interchanged for', agreeing with *θόρυβος* and governing *τρόπου*: cf. iii. 82, *τοῖς εἴδεσι διηλλαγμένα*, 'varying in their phenomena' (Arn.). Classen reads *ἀντηλλαγμένου*, gen. abs. with *τρόπου*, 'the fashion of the two sides being counterchanged'; on the ground that it is not easy to speak of *θόρυβος* as being itself 'taken in exchange' for the combatants' usual way of fighting. **περὶ τὰς ναῦς**—either with *τρόπου*, 'in respect of their ships', i.e. in naval contests generally, or with *ἐγένετο ὁ θόρυβος*, for the possession of these particular ships.

19. **οἵ τε γὰρ...οἵ τε**—'on the one hand......on the other' etc. *τε—τε* comparing and contrasting the two sides.

20. **ἐκπλήξεως**—'dismay'; here it means the excitement of the Lacedaemonians in their alarm at the prospect of losing their men.

ib. **ὡς εἰπεῖν**—like *ὡς ἔπος εἰπεῖν*, used to modify a statement which is too general or extensive, especially with *πᾶς* or *οὐδείς*. Here it modifies **οὐδὲν ἄλλο**, 'nothing else, so to put it': cf. vi. 30, *ὁ ἄλλος ὅμιλος ἅπας, ὡς εἰπεῖν*, 'the general multitude without exception, we may say'. The infinitive with *ὡς* in such expressions is one of *limitation*, denoting a *certain manner of regarding* the thing in question; in this case = so far as *making a statement* goes: Plat. *Rep.* 475 D, *ὡς γ' ἐν φιλοσόφοις τιθέναι* = 'so far as the classing them among philosophers is to be considered': id. *Euthyph.* 3 B, *ὥς γ' οὑτωσὶ ἀκοῦσαι*, 'just to listen to' (Madv. § 151). **ἄλλο οὐδὲν ἤ**—'simply, absolutely': ii. 16: so iii. 39, *τί ἄλλο ἢ ἐπεβούλευσαν*;

ib. **ἐναυμάχουν...ἐπεζομάχουν**—the Lacedaemonian soldiers were rushing into the water, grappling the ships, and fighting against the crews of vessels which were actually afloat, while the Athenian sailors were pushing their advantage and assailing their enemies hand to hand on the shore.

22. **τῇ παρούσῃ τύχῃ ἐπεξελθεῖν**—'to prosecute their present good fortune': so Krüger, Poppo, etc. When however this verb governs the *dat.* it is used of a *person*, meaning to *proceed against*, e.g. iii. 38, *τῷ δράσαντι ἐπεξέρχεται*, 'retaliates on the wrong-doer'. When it means *to go through with* a thing, it either takes the *accus.*, as v. 100, *πᾶν ἐπεξελθεῖν*, or more commonly is used without governing a case, as i. 62, *ἐπεξῆλθον διώκοντες*, 'they pushed the pursuit'. Classen therefore seems right in taking *τῇ παρούσῃ τύχῃ* separately, and rendering *ἐπεξελθεῖν*, 'to carry out (their success), follow up (their victory)'. The clause thus means 'wishing, with their present fortune, to pursue their advantage as far as possible': **v. 14, 1** confirms this view.

23. **πολύν τε**—'*so* after etc.', summing up and concluding the account of the battle.

31. **καὶ ἀπὸ πάντων**—'who were now present in full force': *καί* goes with *πάντων*, i.e. besides those from Sparta and its neighbourhood; see ch. 8, 3. **κατὰ χώραν**—'in their place', i.e. making no further movement: very common literally and metaphorically: Dem. *Tim.* 701, *κατὰ χώραν δὲ μένειν τοὺς ἄλλους (νόμους) ἐάν*. **ἐπὶ τῇ Πύλῳ**—'over against, watching': **v. 7,** *ἐπὶ τῇ Θρᾴκῃ*, 'commanding Thrace'.

CHAPTER XV

2. **ἔδοξεν...τὰ τέλη καταβάντας**—'it was determined that the authorities should go down etc.' *τὰ τέλη*, being equivalent to *τοὺς ἐν τέλει*, has the masculine plural *καταβάντας*: we have also the neuter construction, i. 58, *τὰ τέλη ὑπέσχετο αὐτοῖς*: and a neuter participle in combination with a plural verb, ch. 88, 7, *τὰ τέλη ὀμόσαντα αὐτὸν ἐξέπεμψαν*. *ἀρχή* is similarly used for 'a proper authority' (*ἡ ἀρχή* = *οἱ* or *ὁ ἐν τῇ ἀρχῇ*: *αἱ ἀρχαί* = *οἱ ἐν ταῖς ἀρχαῖς*): i. 90, *οὐ προσῄει πρὸς τὰς ἀρχάς*: so v. 47, *αἱ ἔνδημοι ἀρχαί*, 'the (several) home authorities': cf. ch. 53, 10. By a similar usage we say the government, the church, the board, the great powers, etc. from a natural tendency to regard the office more than its incumbent in speaking of things which have an official rather than a personal bearing.

ib. **ὡς ἐπί**—'on the strength of, in circumstances of'.

4. **βουλεύειν**—'to deliberate', so often: in aor. 'to resolve'. In iii. 42, however, *τῷ πλεῖστα εὖ βουλεύοντι* means 'to him who advises best'. According to the general use of such words the active would mean to 'give counsel', the middle to 'take counsel', or deliberate; but Thuc. uses several verbs in the active in

senses for which other writers employ the middle. **παραχρῆμα**—'at once, seeing (the actual state of things)': *πρὸς τὸ χρῆμα* is also read, but on worse authority.

7. **τι παθεῖν**—'that anything should befall them', i.e. that they should die: cf. ch. 38, 11. Many manuscripts read *ἢ* before *κρατηθῆναι*, giving the sense 'that they should run the risk *either* of death from famine or in battle, *or* of being taken prisoners'.

10. **τὰ περὶ Πύλον**—'as concerns Pylos': an adverbial expression, cf. note on *τὰ πρὸς τὸ πέλαγος*, ch. 23, 15.

CHAPTER XVI

2. **τὸν λόγον**—'the proposition': v. 37, *δεχομένους τὸν λόγον*. The plural 'propositions, terms' in general, is more commonly used. **ἐγίγνοντο**—'was made'; impf. because the writer now gives the terms which the contracting parties *went on to* arrange, a matter taking some little time; on the conclusion of which he uses the aor. *ἐγένοντο*, line 25.

3. **τοιαίδε**—'on the following terms'. The conditions are given in the acc. and infin. construction, 'The Lacedaemonians to give up, etc.', 'it is agreed' being understood. The same construction is followed in citing laws, decrees of the assembly, etc.

5. **μακραί**—i.e. ships of war, opp. to *ναῦς στρογγύλη* (ii. 97), 'a round ship', i.e. with a capacious hull, fit for conveying cargo. *ὁλκάς* and *πλοῖον* are also terms applied to merchant ships.

6. **ὅπλα μὴ ἐπιφέρειν**—with dat.: ch. 78, 26, *Ἀθηναίοις ὅπλα ἐπιφέρειν*: v. 18, *ἐπ' Ἀθηναίους*.

9. **τακτόν**—'fixed in quantity': ch. 65, 6, *τακτὸν ἀργύριον*, 'a fixed sum'. **μεμαγμένον**—'kneaded', i.e. prepared and probably ready baked. The amount specified is a day's allowance. **χοῖνιξ** = $\frac{1}{48}$ *μέδιμνος*, about a quart; **κοτύλη**, about half a pint. Two *χοίνικες* of meal and one *κοτύλη* of wine was the portion sent to the houses of the Spartan kings when they did not dine at the public table (Hdt. vi. 57): one *χοῖνιξ* of meal a day, according to commentators, was considered a slave's proper allowance. **κρέας**—'meat'; no particular quantity is specified. It may be conjectured that some words giving the measure have been omitted, or that *κρέας* means a portion of meat of definite size. Krüger quotes Xen. *Cyr.* ii. 2. 2, *ἐγένετο ἑκάστῳ ἡμῶν τρία κρέα*: cf. also Ar. *Ran.* 553, *κρέα ἀνάβραστ' εἴκοσιν*.

15. ὅσα μὴ ἀποβαίνοντας—'*provided only* they do not land', *lit.* 'in all (that they can do) not landing': i. 111, *τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων*, 'they were masters of the country *except in so much* as they could not advance any great distance from their headquarters'.

17. ὅ τι δ' ἄν—'and whatsoever of these provisions (either of) the two contracting parties shall transgress in what respect soever, the truce be then and there at an end'. ὅ τι and ὁτιοῦν are both acc. after *παραβαίνωσιν*, *καί* not meaning 'and' but emphasizing *ὁτιοῦν*. Either the construction is a species of apposition, or *ὁτιοῦν* is a *determinant* accusative denoting the *part* of the object to which the action of the verb extends (Madvig, § 31). Similarly we have in 123, 5, *ἔστιν ἃ παραβαίνειν τὰς σπονδάς*, 'to transgress the truce in certain particulars'.

The construction of *τότε λελύσθαι* is slightly irregular, as if *ἤν τι* had gone before instead of ὅ τι ἄν. Such irregularities with *ὅστις* are common: cf. Plat. *Euthyph.* 3 D, where we have *ἄν τινα οἴωνται* followed by *ὃν δ' ἂν οἴωνται* with no other change of constr.: also notes on Soph. *Trach.* 906, *κλαῖε δ' ὀργάνων ὅτου ψαυσειεν*. λελύσθαι gives the sense that on any violation of the terms the truce is to be considered as *thereby terminated*, the perfect inf. denoting the complete accomplishment of a thing, and the *state produced by* such complete accomplishment: ch. 46, 17, *ὥστε ἅπασι λελύσθαι τὰς σπονδάς*: so ἐσπεῖσθαι, line 19, 'the truce be (now considered as) concluded'. *ἐσπεῖσθαι* (pf. pass. *σπένδομαι*) and *ἔσπειστο* occur iii. 111.

19. μέχρι οὗ—'until they shall have returned'. The subj. without *ἄν* after relatives and conjunctions of time, denoting present or future contingency, is usually regarded as a poetical construction. It is however far from uncommon in Thucydides: iii. 28, *μέχρι οὗ τι δόξῃ*, 'till something shall have been determined': i. 13, *μέχρι* (conj.) *πλοῦς γένηται*, 'till the ship shall have put to sea', etc.

CHAPTER XVII

Speech of the Lacedaemonian envoys before the public assembly on their arrival at Athens. It is marked by a tone of somewhat arrogant superiority. They invite the Athenians to secure peace by restoring the captives, and enlarge upon the uncertainty of fortune and the folly of trusting to it. They do not however suggest any concessions on their own part, but rather imply that an end of the war is a boon which the Athenians would gladly secure on any terms.

2. **πράξοντας ὅ τι...οἴσειν**—'to effect such an arrangement as may at the same time prove acceptable to you from the advantages which it offers, and may be most conducive to our honour in the circumstances of our present misfortune'. The construction after *ὅ τι ἂν* is slightly varied, *ὑμῖν τε* **ὠφέλιμον** *ὂν* **πείθωμεν** corresponding to *καὶ ἡμῖν* **μέλλῃ** *οἴσειν*. This modification is adapted to the sense of the passage. The first clause relates to the Athenians, who require to be *convinced* that the terms were good for them; the second concerns Lacedaemonian interests, which need not be pressed upon the audience. As the sentence stands *ὅ τι* is acc. after *πείθωμεν*, while it supplies the nom. to *μέλλῃ*: so ii. 84, *πνεῦμα ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι*, 'which he was waiting for and (which) usually sprang up': cf. Madv. § 104; and see note on ch. 67, 6.

3. **ὅ τι ἂν.. πείθωμεν**—'whatsoever we may persuade you of': ch. 22, 4, *ὅ τι ἂν πείθωσι*. **ὑμῖν τε ὠφέλιμον ὂν τὸ αὐτό** forms the predicate to *ὅ τι*, '(as) being at the same time (*τὸ αὐτό*) advantageous to you'. For **τὸ αὐτό** cf. iii. 47, *τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον*, 'Cleon's coincidence of justice and interest': so Cic. *de Off.* i. 19, 63, viros fortes et magnanimos, *eosdem* bonos et simplices esse volumus, 'at the same time'.

4. **ἐς τὴν ξυμφοράν**—'in respect of, in relation to'. **ὡς ἐκ τῶν παρόντων**, 'as far as present circumstances will admit': vi. 70, *ὡς ἐκ τῶν παρόντων συνταξάμενοι*, 'forming their ranks as well as they could': ii. 3, *ὡς ἐκ τῶν δυνάτων*. In such expressions *ἐκ* gives the origin from which the result spoken of arises, and *in accordance with which* it is characterised. **κόσμον**—'honour, credit': i. 5, *κόσμος καλῶς τοῦτο δρᾶν*: Hdt. viii. 60, *ἔφερέ οἱ κόσμον*.

6. **μακροτέρους**—pred., with **μηκυνοῦμεν**, 'prolong to greater length (than is our wont)'. **οὐ** negatives **παρὰ τὸ εἰωθός** only, and does not affect the rest of the sentence; the sense of which is, 'our speaking at length will *not be contrary* to our custom'. Grote (vol. iv. ch. 52) misunderstands the sentence, saying that the envoys 'prefaced their address with some apologies for the brevity of speech which belonged to their country', whereas in fact they give reasons for departing from it. The *laconic* style of speech was proverbial. It was in accordance with the character of reserved and self-contained strength which the Spartans were careful to keep up.

7. **ἀλλ' ἐπιχώριον ὄν**—lit. 'but (we shall do so) it being our country's custom etc.', i.e. we shall be carrying out our principles by speaking at length on a due occasion. **ἐπιχώριον ὂν** stands in opposition to *παρὰ τὸ εἰωθός*. The construction is

accus. abs., like *ἐξόν*, 'it being lawful', *εἰρημένον* 'it having been ordered', etc.; which construction is admissible in impersonal expressions with *ὄν* and an adjective: so vii. 44, *ἀδύνατον ὄν*, 'it being impossible'.

ib. **οὐ ἀρκῶσι**—subj. without *ἄν*: see note on ch. 16, 19.

8. **πλείοσι δέ**—with this is probably to be supplied *λόγοις χρῆσθαι*, 'but (to employ) more (words)'; the relative clause with *ἐν ᾧ* lasting to the end of the sentence, and *πράσσειν* being dependent on *καιρός*, 'whenever it is a proper time to effect our object etc.' It is however possible to make the relative clause consist simply of *ἐν ᾧ ἂν καιρὸς ᾖ*, in which case *πλείοσι* agrees with *λόγοις* in line 10, and *πράσσειν*, like *χρῆσθαι* in line 8, depends on *ἐπιχώριον ὄν*.

9. **καιρός**—'due occasion, opportunity', without art.: ch. 27, 23, *καιρὸν παριέντας*: iii. 13, *καιρὸς δὲ ὡς οὔπω πρότερον*.

ib. **προὔργου**—'of importance', contracted for *πρὸ ἔργου*. A declinable comparative form is found iii. 109, *προὐργιαίτερον ἐποιήσαντο*, 'they considered of more importance'.

10. **λόγοις**—'by the use of words', may be governed either by *διδάσκοντας* or by *πράσσειν*. The run of the words seems slightly in favour of connecting it with *πράσσειν*, but it may perhaps be affected by both: see note on ch. 40, 13.

ib. **λάβετε δέ**—'and listen to them, not in a hostile spirit, but etc.' *μή* deprecates *πολεμίως*, and must not be taken with *λάβετε*, the *aor. imperat.* not being used in prohibition, for which *μὴ λάβητε* would be required.

11. **ὑπόμνησιν**—'a reminder', with gen.: i. 72, *ὑπόμνησιν ὧν ᾔδεσαν*. **πρὸς εἰδότας**—'to men who know (what good counsel is)': Pericles says he will not *μακρηγορεῖν ἐν εἰδόσιν*, ii. 36: so ch. 59, 7, *τί ἄν τις ἐν εἰδόσι μακρηγοροίη*; v. 89, *ἐπισταμένους πρὸς εἰδότας*: Dem. *Androt.* 613, *ὡς εἰδόσι μὲν ἴσως, ὅμως δὲ ἐρῶ*.

14. **καλῶς θέσθαι**—'to make a good use of', lit. 'to order, arrange, dispose for yourselves'; used especially of good or bad fortune, and its resulting circumstances, sometimes with an idea of *securing* or *investing*: cf. ch. 18, 14: i. 25, *ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρόν*, 'they were at a loss how to settle the question' (see Classen's full note).

ib. **ἔχουσι...προσλαβοῦσι**—agreeing with *ὑμῖν*: note the difference of tense in these participles. **μὴ παθεῖν**—after *ἔξεστι*, ='to avoid', lit. 'not to have that happen to you'; in sense but little different from 'not to do', but less harsh and direct. A Greek speaker avoids suggesting that his audience

will *do* what is injudicious or foolish. He warns them lest an error should *befall* them. ὅπερ—sc. *πάσχουσι*: cf. vii. 61, *οὐδὲ πάσχειν ὅπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων.*

17. **τοῦ πλέονος**—'more', gov. by *ὀρέγονται*: ch. 21, 8, *τοῦ δὲ πλέονος ὠρέγοντο*: ch. 92, 13, *τοῦ πλείονος ὀρεγόμενος*: cf. ch. 30, 23, *περὶ τοῦ πλέονος*. In these cases the definite article probably denotes *the larger* remaining part of a whole amount contemplated as attainable, the smaller portion of which is already attained. **ἐλπίδι**—with *ὀρέγονται*, 'they grasp at in hope'.

18. **τὰ παρόντα**—cognate accusative with *εὐτυχῆσαι*: vi. 23, *πλείω εὐτυχῆσαι*, 'to be fortunate in'.

19. **ἐπ' ἀμφότερα**—i.e. for the better or the worse: so i. 83: ii. 11: Dem. *Lept.* 471, *μετέπιπτε τὰ πράγματα ἐπ' ἀμφότερα.*

ib. **δίκαιοί εἰσι**—'have just reason to be most distrustful': so Hdt. ix. 60, *δίκαιοί ἐστε ἰέναι*, 'you are bound in justice to come': see the note on ch. 10, 17, *ῥᾷστοί εἰσιν ἀμύνεσθαι.* **ἄπιστος**, 'distrustful', is used with the dative, Plat. *Apol.* 26 E, *ἄπιστος εἶ σαυτῷ*: Dem. *Fals. Leg.* 349, *ἄπιστος πρὸς Φίλιππον.*

CHAPTER XVIII

1. **γνῶτε δέ**—'and see (the truth of this)'. **ἀπιδόντες**—lit. 'looking away at': *ἀπό* compounded with *βλέπω* etc. is especially used of looking at a standard or authority, e.g. of a painter looking at his model. **οἵτινες**—'we who', with *ἡμετέρας.*

4. **πρότερον αὐτοὶ κυριώτεροι**—'though we formerly thought ourselves more able to grant that for which we are now come, making our request to you': cf. ch. 20, 12, *ὑμᾶς αἰτιωτέρους ἡγήσονται*: *ib.* 15, *ἧς νῦν ὑμεῖς τὸ πλέον κύριοί ἐστε*, 'which now rests with you in the greater measure'. **νομίζοντες** is imperfect in sense, 'we had been thinking' (till this happened).

6. **οὔτε δυνάμεως ἐνδείᾳ...οὔτε ὑβρίσαντες**—'neither from deficiency of strength,...nor because we became arrogant'. **ἐπάθομεν αὐτό**—'it befell us', i.e. that we should be thus obliged to sue for terms. *αὐτό* and *αὐτά* are not uncommonly used in this way, to denote the circumstances, or state of things spoken of in the context: e.g. i. 69, *οὐχ ὁ δουλωσάμενος ἀλλ' ὁ δυνάμενος μὲν παῦσαι περιορῶν δὲ ἀληθέστερον αὐτὸ δρᾷ*, i.e. is the

true cause of the allies being enslaved. **μείζονος**—sc. *δυνάμεως.* **προσγενομένης**—'being added', opposed to *ἐνδείᾳ*, 'falling short'.

8. **ἀπὸ δὲ τῶν ἀεὶ ὑπαρχόντων**—sc. *ἐπάθομεν αὐτό*, 'going upon, starting from our regular resources': ii. 91, *ἀπὸ ἀντιπάλου παρασκευῆς.* **γνώμῃ σφαλέντες**—'failing in our calculations'. *γνώμη*, denoting generally 'what one has in one's mind', is used in various shades of meaning implying resolution, judgment, opinion, etc. Here it means the calculation which the Spartans had formed that they could easily recover Pylos; cf. ch. 5. For the dat. *γνώμῃ* Poppo compares vi. 78, *γνώμῃ ἁμαρτεῖν*: on the other hand we have *σφαλεῖσι γνώμης*, ch. 28, 30: so *σφαλέντες δόξης*, ch. 85, 6. Similarly we say disappointed *in*, or disappointed *of*, our expectations.

9. **ἐν ᾧ**—'in which matter', i.e. in the liability to fail. **πᾶσι...ὑπάρχει**—'the same (chance) awaits all alike'.

11. **πόλεώς τε καὶ τῶν προσγεγενημένων**—'of your city and its acquisitions', that is of the dominion which Athens had gained during late years, perhaps referring also to the recent success at Pylos. The omission of the article with *πόλεως* is noticeable, especially with *τήν* preceding. We have, i. 10, *ξυνοικισθείσης πόλεως*: ii. 72, *πόλιν καὶ οἰκίας παράδοτε*, in each instance of a definite city. The explanation seems to be that words like *πόλις* acquire in such cases a definiteness like that of a proper name, and therefore do not need the article to define them further. So we often have *παῖδες καὶ γυναῖκες* without an article, as in i. 89: so iii. 50, *Μυτιληναίων τείχη καθεῖλον καὶ ναῦς παρέλαβον*: so ch. 31, 9, *μέσον κ.τ.λ.* In the present sentence *πόλεως καὶ τῶν προσγεγενημένων* taken together make up the idea 'of your present empire'.

12. **τὸ τῆς τύχης**—'what belongs to fortune': also found vii. 61: ch. 55, 19, *τὰ τῆς τύχης*: ii. 60, *τὰ τῆς ὀργῆς.*

13. **σωφρόνων δὲ...ἡγήσωνται**—'Now they are wise men who secure their advantages against a day of danger, (and these same men would show more sense in dealing with misfortunes), and as to war, are convinced that it can not be engaged in just so far as a man may wish to take it in hand, but (must go on) as its vicissitudes may determine'. The general sense of the passage is clear, that prudent men will not presume on a continuance of good fortune, especially in war. The grammatical form of the sentence has however given rise to much discussion, and requires close attention. Following **οἵτινες** we have three clauses, **τἀγαθὰ...ἔθεντο,—καὶ ...προσφέροιντο,—τόν τε...ἡγήσωνται.** Each of these clauses varies in construction, and will require to be examined in detail.

13. **σωφρόνων δὲ...οἵτινες**— = 'they are prudent men who'. This construction is probably a confusion between *σώφρονες ἄνδρες εἰσὶν οἵτινες ἔθεντο* and *σωφρόνων δὲ ἀνδρῶν ἐστὶ τὸ θέσθαι*, 'it is the *part of* prudent men to secure': so iii. 45, *πολλῆς εὐηθείας, ὅστις οἴεται*, 'it shows great simplicity when a man thinks': vi. 14, *τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς ἄν*, 'this is a proper discharge of official duty, when': Xen. *Anab.* ii. 5. 21, *ἀπόρων ἐστὶ..., οἵτινες*. The genitive in these phrases gives the characteristic which *belongs to* the persons spoken of (Madvig, § 54). This explanation of the passage, for which there seems fully sufficient support, is adopted by the majority of editors; Classen however considers that the gen. is *partitive*, and that *οὗτοί εἰσιν* is understood; the sense would thus be, 'they are *of the class of* prudent men who, etc.'

ib. **τἀγαθὰ...ἔθεντο**—aor. denoting what *is wont* to happen (*having* happened in other supposed instances), to be translated by our present (Madvig, § 111, R. 3). It is a question whether **ἔθεντο** is to be taken in close connexion with **ἀσφαλῶς** or **ἐς ἀμφίβολον**. In the former case, *ἀσφαλῶς ἔθεντο* is a phrase like *καλῶς θέσθαι*, ch. 17, 14, and means 'to order safely', i.e. to secure, by making good terms; while *ἐς ἀμφίβολον* is 'in reference to, with a view to (a time of) doubt'. In the latter case, *ἐς ἀμφίβολον θέσθαι* means 'to *reckon* as doubtful', *τιθέναι ἐς* meaning 'to put down to, count among', while the middle gives the sense 'in their own case': so Hdt. iii. 3, *ἐν τιμῇ τίθεται*, 'holds in honour'. The clause then means 'who safely reckon their gains as doubtful', i.e. know they may lose them again, and so run no needless risks.

14. **καὶ...προσφέροιντο**—by most editors taken as a parenthesis, 'now these same men would, etc.' Others take it as a second clause with *οἵτινες*, 'and who would *also*, etc.' making **οἱ αὐτοὶ** a predicate like *τὸ αὐτό*, ch. 17, 3. This however merely gives the somewhat feeble sense that prudent men would be more likely to act with prudence; and the former view is preferable. **προσφέρεσθαι**—'to behave oneself towards, deal with': vi. 44, *πρὸς τὰ πράγματα προσοίσονται*: more commonly used of dealing with persons, either with dat., as v. 111, or with a prep., as v. 105, etc.

15. **τόν τε πόλεμον**—'and as regards war, are convinced, etc.' Instead of the aor. indic. to correspond to *ἔθεντο*, we have **νομίσωσι**, as if *οἵτινες ἂν* had gone before. Such a subj. with *ἂν* is equivalent to the Latin 2nd future, 'shall have taken the view', i.e. once for all. The position of *πόλεμον* is in favour of regarding it as the subject to **ξυνεῖναι**: in which case **τούτῳ** must refer either to **τις** or to **μέρος**, the meaning being either 'that it abides with this man', or 'that it restricts

itself to this part'. The former gives the better sense, that *πόλεμος* is a potent thing, which when once called up, can not be got rid of at pleasure. So war is as it were personified in such expressions as i. 78, *μηκυνόμενος (πόλεμος) φιλεῖ ἐς τύχας τὰ πολλὰ περιίστασθαι*: i. 122, *πόλεμος ἥκιστα ἐπὶ ῥητοῖς χωρεῖ*, 'proceeds least of all on fixed conditions': ii. 36, *πόλεμον ἐπιόντα ἀμύνεσθαι.* Some editors take *τις* as the subject of *ξυνεῖναι* and *τούτῳ* as referring to *πόλεμος* or *μέρος*, 'that a man can deal with this', viz. with war, or a particular part of it: but this is more than doubtful in construction, though it gives a reasonable sense.

17. **ἀλλ' ὡς ἂν**—'but (that it abides with him, *τούτῳ ξύνεστι*) just as, etc.' **αἱ τύχαι**—'the phases of fortune'; as in the passage from i. 78 cited above. **αὐτῶν**—neut. governed by *τύχαι*, referring either to the different stages of the war (*μέρη*) or generally to *τὰ τοῦ πολέμου*: cf. note on line 6. **ἡγήσωνται**—'may have led the way'. By some *αὐτῶν* is taken as masculine, governed by *ἡγήσωνται*, 'may have led them (those engaged in war) on', the sense of *αὐτῶν* being supplied from *τις*.

18. **καὶ ἐλάχιστ' ἂν**—in this sentence we have metaphors derived from stumbling (**πταίοντες**), standing upright (**τῷ ὀρθουμένῳ**), and being lifted up (**ἐπαίρεσθαι**). *ἄν*, which in construction goes with **καταλύοιντο**, is placed, as is often the case, at the beginning of the sentence, to show its contingent character, and repeated later on; so i. 36, *βραχυτάτῳ δ' ἂν κεφαλαίῳ...τῷδ' ἂν μάθοιτε*, etc. **ἐλάχιστα πταίοντες**—'making the fewest trips'. **καταλύοιντο ἄν**—'would make terms': so i. 81, etc.: we have also *καταλύειν πόλεμον*, 'to give up fighting', vii. 31, and *καταλύειν* without a case (in the words of a treaty), v. 23, viii. 23.

21. **ὃ**—viz. to make terms while successful. **καὶ μὴ... νομισθῆναι**—dependent on *καλῶς ἔχει*, 'and (so) to avoid being thought, etc.'

23. **ἢν ἄρα**—'if, after all, you reject our terms and meet with failure': for *ἄρα* cf. note on ch. 8, 24. **ἃ πολλὰ ἐνδέχεται**—*ἃ* is cognate acc. after *σφάλλεσθαι*, which is understood after *ἐνδέχεται*: *πολλά* is predicative, 'failure which is possible in many ways'.

24. **καὶ τὰ νῦν προχωρήσαντα κρατῆσαι**—'to have won even your present successes'; *κρατῆσαι* governed by *νομισθῆναι.* Such words often take a neut. acc. carrying on the idea of the verb: so ch. 19, 10, *ἐπικρατήσας τὰ πλέω.* **προχωρήσαντα**—cf. i. 109, *ὡς αὐτῷ οὐ προὐχώρει*, 'when his design did not succeed': v. 37, *τούτου προχωρήσαντος*, 'when this was secured'. **δόκησις**—'credit, reputation': ii. 35, *ἡ δόκησις τῆς ἀληθείας.*

CHAPTER XIX

1. **Λακεδαιμόνιοι δέ**—'now the Lacedaemonians invite you'; *δέ* introduces the terms actually proposed, after the general observations with which the speakers had begun. So, in other speeches of envoys, after some preliminary words, we have the question at issue brought in with *δέ*: i. 32, *Κερκυραῖοι δὲ...ἀπέστειλαν ἡμᾶς*: iii. 10, *ἡμῖν δὲ...ξυμμαχία ἐγένετο*.

2. **διάλυσιν πολέμου**—cf. line 10, *διαλύεσθαι*: iii. 114, *διαλύειν πόλεμον*. *κατάλυσις πολέμου* is found ch. 118, 60 and viii. 18 (in the words of treaties).

3. **διδόντες**—'offering': so ch. 21, 4, *διδομένης*: i. 85, *ἐπὶ τὸν διδόντα* (*δίκας*), 'against him who is ready to give satisfaction'. The inf. *ὑπάρχειν* is added to define the result looked for, 'for this to subsist between us': Xen. *Anab.* i. 6. 6, *τοῦτον ἔδωκεν ὑπήκοον εἶναι ἐμοί*. **ἄλλην**—'in general, in other respects': i. 2, *οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ*. **οἰκειότητα**—'friendly understanding'.

6. **τοὺς ἐκ**—cf. ch. 8, 1. **διακινδυνεύεσθαι**—'that the hazard should be risked to the utmost', lit. risked *out* (*διά*), passive impersonal: so i. 73, *ἐπ' ὠφελίᾳ ἐκινδυνεύετο*, etc. (**mid.** Cobet).

7. **εἴτε βίᾳ διαφύγοιεν**—dependent on *διακινδυνεύεσθαι*, 'whether they might escape', the optative of deliberation after a past tense; like i. 25, *ἐπήροντο εἰ παραδοῖεν*, 'asked if *they were to* give up'. It carries back the idea of *ἡγούμενοι* to the time when the Lacedaemonians decided to send their envoys.

8. **παρατυχούσης**—cf. *παρέτυχεν ὁ καιρός*, ch. 103, 14: viii. 11, *ἕως ἂν τις παρατύχῃ διαφυγή*, 'till some means of escape offer': so *παραπέσοι*, ch. 23, 21.

9. **μᾶλλον ἂν χειρωθεῖεν**—'they might be likely to be still more reduced within your power'. The construction is slightly changed by the introduction of *ἄν* with the optative; the Lacedaemonians not choosing to speak of the capture of their countrymen except as a matter of contingent possibility.

11. **ἀνταμυνόμενος**—cf. line 17: iii. 84.

12. **ἐπικρατήσας τὰ πλέω**—'having proved victorious in most points of the war'. For *τὰ πλέω*, cf. ch. 18, 24: so vii. 63, *τὰ πλείω ἐπικρατεῖν*. Instead of **πολέμου** Classen reads *πολεμίου*, 'having got the better of his enemy', thus supplying an object to *ἐγκαταλαμβάνων* and defining *αὐτόν* in line 15.

13. **ἐγκαταλαμβάνων**—'binding his foe down *in* (an agreement)', with *κατ' ἀνάγκην* and *ὅρκοις*: so ch. 86, 3, *ὅρκοις καταλαβών*: i. 9, *ὅρκοις κατειλημμένους*. **μὴ ἀπὸ τοῦ ἴσου ξυμβῇ**—'shall make peace on unequal terms': iii. 11, *ἀπὸ τοῦ ἴσου ὁμιλοῦντες*, etc.

14. **παρὸν τὸ αὐτὸ δρᾶσαι**—'though it is in his power to do the same', i.e. to impose harsh conditions: **πρὸς τὸ ἐπιεικές**, etc. going with what follows. Classen however connects *πρὸς τὸ ἐπιεικές* with *δρᾶσαι*, and renders 'when he can effect the same end (i.e. secure peace) in the way of moderation'. Krüger takes the same view, but connects **καὶ ἀρετῇ** also with *δρᾶσαι*. **πρὸς τὸ ἐπιεικές**—'having regard to what is moderate and equitable': i. 76, *ἐκ τοῦ ἐπιεικοῦς*, 'from our moderation': iii. 4, *ὁμολογίᾳ ἐπιεικεῖ*, 'on fair terms'. In the philosophical language of Aristotle *ἐπιείκεια* is *equity*, as opposed to strict justice.

15. **καὶ ἀρετῇ αὐτὸν νικήσας**—'having also conquered him in generosity'. Arnold quotes Eur. *Herc. Fur.* 339, *ἀρετῇ σε νικῶ, θνητὸς ὤν, θεὸν μέγαν*. **αὐτόν**—his adversary; even if we do not read *πολεμίου* with Classen, there seems no difficulty in supplying this sense, as the enemy is certainly to be understood as the object of *ἐγκατ*. Krüger reads *αὑτὸν νικήσας*, 'having subdued himself'. The reading of most manuscripts is **αὐτὸ νικήσας**, which would give the sense, 'having got the better of *it*', i.e. of *his wish* to insist upon severe terms.

ib. **παρὰ ἃ προσεδέχετο**—'contrary to what (his enemy) looked for'. Poppo regards *προσεδέχετο* as passive, but admits that there is no similar example in good Greek; Krüger suggests the plpf. *προσεδέδεκτο* in pass. sense. **μετρίως ξυναλλαγῇ**—'shall agree upon moderate terms': viii. 90, *ξυναλλαγῆναι πρὸς τοὺς Λακεδαιμονίους*: in act., v. 45, 'to settle differences'.

16. **ὀφείλων**—'being bound, being under obligation'. **ἀνταποδοῦναι ἀρετήν**—'to show generosity in return': cf. ii. 40, *ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων*, 'as an obligation'. **αἰσχύνῃ**—the 'sense of shame' which makes a man shrink from doing what would be dishonourable: it may sometimes be rendered *honour* or *self-respect*.

19. **πρὸς τοὺς μειζόνως ἐχθρούς**—'in dealing with those who are more deeply their enemies'. **τοὺς τὰ μέτρια διενεχθέντας**—'those who quarrelled with them in small things', a construction like *τὰ πλέω*, line 12. **διαφέρεσθαι**—'to be at variance with': v. 31, *διαφερόμενοι τοῖς Λακεδαιμονίοις*.

22. **ἀνθησσᾶσθαι**—'to make counter-concessions', a rare word, which here, like other verbs of *giving way to*, takes the dative of the person in whose favour the concessions are made.

In the same sense we have in ch. 64, 8, *ὅσον εἰκὸς ἡσσᾶσθαι*: so i. 77, *ἐλασσούμενοι*, 'abating our strict rights'. *ἡσσάομαι* usually means 'to be worsted', or with *gen.* 'to yield to': cf. ch. 37, 7. The *dat.* iii. 38, *ἀκοῆς ἡδονῇ ἡσσώμενοι*, is 'overcome *by* your delight in listening'.

ib. **πρὸς τὰ ὑπεραυχοῦντα**—'against overweening arrogance', neuter instead of masculine: so ii. 45, *φθόνος τοῖς ζῶσι πρὸς τὸ ἀντίπαλον*, 'jealousy is felt by living men against rival claims', etc. **καὶ παρὰ γνώμην**—'even against their better judgment': i. 70, *παρὰ γνώμην κινδυνευταί*: vi. 9, *εἶπον παρὰ γνώμην.*

CHAPTER XX

2. **ἡ ξυναλλαγή**—'the (proposed) agreement'.

3. **τι ἀνήκεστον**—'some irremediable thing', a euphemistic expression for the death of their countrymen. So the Lacedaemonians hesitated in the case of Pausanias *βουλεῦσαί τι ἀνήκεστον*, i.e. to decree his death (i. 132), where also we have another euphemism, *νεώτερόν τι ποιεῖν ἐς αὐτόν*, i.e. to slay him. **διὰ μέσου γενόμενον**—'intervening'; v. 26, *ἡ διὰ μέσου ξύμβασις.* **καταλαβεῖν**—'befall us', with acc., a common constr. in Herod.; e.g. ii. 66, *θεῖα πρήγματα καταλαμβάνει τοὺς αἰελούρους*, 'wondrous things befall the cats': in Thuc. it is elsewhere found without a case, as in ii. 18, *ὁπότε πόλεμος καταλάβοι*, 'whenever war befell'.

4. **ἐν ᾧ**—'in which case'. **ὑμῖν**—'against you', after *ἔχθραν ἔχειν*: Classen reads *ἡμῖν*, 'it would be necessary for us to have'.

5. **πρὸς τῇ κοινῇ καὶ ἰδίαν**—the 'private hatred' which would thus be caused is usually understood as the feud which the individual families of Sparta would cherish against the Athenians for the death of their relations, in addition to the national (*κοινή*) hostility already felt. Grote however considers the **ἰδία ἔχθρα** to be 'a new and inexpiable ground of quarrel, peculiar to Sparta herself', while the *κοινη ἔχθρα* is that of the Peloponnesian confederacy, the whole war having been begun in consequence of the complaints of the allies, and to redress their wrongs, not those of Sparta individually (Grote, vol. iv. ch. 52).

Jowett observes that the speaker is attracted by a connexion of sound, and perhaps by a fancied connexion of sense or etymology between *ἀΐδιον* and *ἰδίαν*: so ch. 63, 9: 87, 28.

7. **ἔτι δ' ὄντων ἀκρίτων**—'while matters are still undecided', neut. gen. abs.: so i. 7, *πλωιμωτέρων ὄντων*, 'when navigation was advanced': Hdt. vii. 37, *ἐπινεφέλων ἐόντων*, 'the sky being cloudy'. The number and variety of instances of the gen. abs. in this chapter is remarkable.

9. **ξυμφορᾶς μετρίως κατατιθεμένης**—'our disaster being settled on tolerable terms' (Arn.): so i. 121, *καταθησόμεθα πόλεμον*, 'we will settle or conclude the war', opposed to *ἐγείρομεν*: Dem. *Fals. Leg.* 425, *τὸν πόλεμον κατέθεντο.* We have vi. 11, *τὸ σφέτερον ἀπρεπὲς εὖ θήσονται*='they will retrieve their honour': see also note on ch. 17, 14, *καλῶς θέσθαι.* *κατατίθεσθαι* commonly means to 'lay up in store for oneself', e.g. ch. 57, 22, and iii. 72, of *depositing* hostages in a place of safety: i. 128, of *bestowing* a favour or benefit, etc.

10. **διαλλαγῶμεν**—'let us be reconciled': in act. vi. 47, *Σελινουντίους διαλλάξαι αὐτοῖς*, 'to reconcile the men of Selinus to them'.

13. **πολεμοῦνται**—according to Classen from *πολεμόω*, 'they are made enemies': i. 36, *οἰκειοῦταί τε καὶ πολεμοῦται*, 'becomes your friend or your enemy': i. 57, *Περδίκκας ἐπεπολέμωτο*, etc. So far as form goes it might equally well come from *πολεμέω*, which is often used in the passive: e.g. i. 37, *πολεμοῦνται*, 'they are attacked'.

14. **ἀσαφῶς ὁποτέρων ἀρξάντων**—'without knowing clearly which of us began', lit. 'from which of the two sides having begun (they are thus at war)'. With the adverb *ἀσαφῶς*, which is used emphatically as is common in Thuc., is connected an indirect question expressed by the gen. absolute with a verb implied, the phrase being equivalent to *ἄδηλον ὂν ὁποτέρων ἀρξάντων* (sc. *πολεμοῦνται*). The following is a somewhat similar construction with gen. abs., Dem. *Aph.* i. 829, *ἂν ἔχειν με φῇ, τίνος παραδόντος ἐρωτᾶτε αὐτόν*, 'if he says I have it, ask him who paid it me', lit. 'by whose payment (I have it)'. The statement of the envoys seems somewhat at variance with facts, as it could hardly be supposed by any that the Athenians had begun the war.

15. **τὴν χάριν**—'*the* gratitude which they will feel for peace'. **προσθήσουσι**—'they will put down, ascribe, pay'.

16. **ἥν τε γνῶτε**—'so if you decide to accept our proposals'; *τε* sums up and resumes the argument. **Λακεδαιμονίοις ἔξεστιν**—'it is in your power to become friends to the Lacedaemonians'; *φίλους* refers to *ὑμῖν*; see note on ch. 2, 11; here this construction avoids confusion. In the following clauses **αὐτῶν τε προκαλεσαμένων** (gen. abs.) refers to the Lacedaemonians, while **χαρισαμένοις** and **βιασαμένοις** belong to *ὑμῖν*.

19. **τὰ ἐνόντα ἀγαθά**—'the advantages involved'. Note the position of *τὰ ἐνόντα ἀγαθά*, and *τὸ ἄλλο Ἑλληνικόν*: the most important words being put early in the clauses for the sake of emphasis.

21. **ταὐτὰ λεγόντων**—'holding the same language', i.e. pursuing the same policy: so v. 31, *τὸ αὐτὸ λέγοντες*. 'That the jealousy of the other Hellenes was speedily aroused by a temporary combination of the Lacedaemonians and Athenians, which they regarded as a conspiracy against their liberties, we learn from v. 59: cf. Ar. *Pax*, 1082, *ἐξὸν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν*' (Jowett).

CHAPTER XXI

3. **ἐπιθυμεῖν**—imperfect, 'had been desiring'. In construction all the infinitives in this sentence depend on *νομίζοντες*, but in sense the idea of *thinking* belongs particularly to *δέξεσθαι* and *ἀποδώσειν*. The meaning is 'the Lacedaemonians thought that, as the Athenians had all along been desirous of peace, they would now be glad to make it': cf. note on ch. 13, 5, *ἐλπίζοντες τὸ τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ οὔσης ἑλεῖν*. **σφῶν δὲ ἐναντιουμένων**—so in vii. 18 we find the Lacedaemonians admitting that they had forced on the war, and incurred the guilt of refusing negotiations. In 430, the second year of the war, the Athenians had made fruitless proposals for peace (ii. 59).

7. **ἑτοίμους**—according to Poppo, Classen, etc. fem. agreeing with *σπονδάς*, 'ready for them'. There is good authority in viii. 26 for *νῆες ἑτοῖμοι*, and *ἑτοῖμος* fem. is found in Hdt. and Dem. Elsewhere however Thuc. has *ἑτοίμη*; for which reason Krüger takes *ἑτοίμους* as agreeing with *Λακεδαιμονίους* understood. In this view *ποιεῖσθαι* is to be taken after *ἑτοίμους*, 'thinking that the Lacedaemonians were ready to make the truce etc.' Besides the difficulty of thus supplying an object to *ἐνόμιζον*, this involves the further awkwardness that *πρὸς αὐτούς* (as well as *σφίσι*) must then be taken as referring to the Athenians.

9. **ἐνῆγε**—'urged on': ch. 24, 5, note. **Κλέων ὁ Κλεαινέτου**—Cleon is first mentioned by Thucydides in iii. 36, where he urges the necessity of putting to death the whole of the revolted Mytileneans (B.C. 427). He is then described in very similar words as *ὢν καὶ ἐς τὰ ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος*. It appears from Plutarch (*Nicias* ch. 2) that he had already come into notice during

the lifetime of Pericles. It is difficult to form a just estimate of the character of Cleon. He is known to us almost entirely through Thucydides and Aristophanes, the former certainly not his friend, the latter his bitter enemy. There can be little doubt that he was loud, overbearing, and violent; but he seems to have been by no means without patriotism and political ability. At the present time he was undeniably right in insisting upon substantial concessions before giving up the advantage which the Athenians had gained; though his conduct was such as to render successful negotiation almost hopeless.

10. **δημαγωγός**—'leader of the people', a word not used elsewhere by Thucydides. It is not necessarily used in a bad sense, but merely implies that ascendancy in the popular assembly which Cleon had acquired by his confidence, readiness, and power of speaking. In the same sense Pithias *τοῦ δήμου προειστήκει* at Corcyra (ii. 70); and Athenagoras is called *δήμου προστάτης* at Syracuse (vi. 35). Such influence being readily open to abuse, the word *demagogue* has not unnaturally come to mean, as defined by Johnson, 'a ringleader of the rabble; a popular and factious orator'.

11. **τῷ πλήθει πιθανώτατος**—'most influential with the people'; so iii. 36, *τῷ δήμῳ πιθανώτατος*. Similarly Athenagoras is called *πιθανώτατος τοῖς πολλοῖς*, vi. 35. **πιθανός**—'persuasive', is also applied to arguments: Dem. *Lacr.* 928, *λόγους θαυμασίως ὡς πιθανοὺς ἔλεγεν*.

13. **'Αθήναζε**—According to Liddell and Scott the forms *'Αθήναζε, 'Αθήνηθεν, 'Αθήνησιν* 'are more Attic than *εἰς 'Αθήνας*, etc.' Thucydides sometimes uses *'Αθήναζε*, as in ch. 46, 15, *μέχρι οὗ 'Αθήναζε πεμφθῶσιν*: v. 32 (twice). *'Αθήνησι* occurs v. 25: v. 47, in the words of a treaty. On the other hand we have *ἐς τὰς 'Αθήνας* (ch. 16, 27): *ἐκ τῶν 'Αθηνῶν* (ch. 16, 20: 22, 17): *ἐν ταῖς 'Αθήναις* (ch. 5, 5: 27, 1) repeatedly occurring.

14. **ἐλθόντων δέ**—for gen. abs. see note on *ἀντιλεγόντων δέ*, ch. 3, 8. **ἀποδόντας**—'let the Lacedaemonians restore Nisaea etc., and then receive back their men'. In construction *Λακεδαιμονίους* is subject to *κομίσασθαι*, line 18.

ib. **ἀποδόντας...'Αχαΐαν**—these places were given up by the Athenians in accordance with the terms of the thirty years' truce concluded in the year 445 (i. 115). Nisaea and Pegae were the chief ports of the territory of Megara. Troezen was the capital of a district in the E. of Argolis. What is meant by 'restoring Achaia', is however not so clear. The country of Achaia was an independent state, which in no intelligible sense belonged to the Lacedaemonians or Athenians, or could

be 'given up' by the one to the other. In i. 111 we find certain Achaeans accompanying an Athenian force as allies: and possibly alliance and influence with Achaea may have been the point at issue. Otherwise either Ἀχαΐαν is corrupt, which is improbable, as it occurs in two similar passages; or some particular town is meant, the situation of which we do not know.

16. ἀπὸ τῆς προτέρας—'from the previous convention', i.e. the thirty years' truce of 445. ἀπό gives the origin, from which a result follows: cf. ch. 30, 1: vii. 21, *ἀπ' αὐτοῦ*, 'therefrom'.

17. ξυγχωρησάντων—'having agreed to these concessions'. κατά—'in accordance with, on the strength of'. δεομένων τι μᾶλλον—'being in considerably greater need': ch. 30, 1, *μέρος τι*, 'in great part'. The thirty years' truce was concluded after hostilities had gone on for three or four years (i. 103—115).

19. ὁπόσον ἄν—'for so long a time as may seem good to both parties': v. 18, *ἔτη δ' εἶναι τὰς σπονδὰς πεντήκοντα*, 'to be for fifty years'.

CHAPTER XXII

2. ξυνέδρους...ἑλέσθαι—'but requested that commissioners might be chosen to confer with them'. ἑλέσθαι—trans., the usual construction with words like *κελεύω*. σφίσι—governed by *ξυνέδρους*, cf. ch. 23, 5: ch. 93, 21, *οἱ ξύμμοροι αὐτοῖς*. When the Athenians invaded Melos their envoys were not brought before the general assembly (*πρὸς τὸ πλῆθος*), but heard before the authorities and officials (*ἐν ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις*), who are afterwards called *οἱ τῶν Μηλίων ξύνεδροι* (v. 85).

3. οἵτινες ξυμβήσονται—future in final sense: iii. 16, *ναυτικὸν παρεσκεύαζον ὅ τι πέμψουσιν*. κατὰ ἡσυχίαν—as opposed to the tumult and hurry of the assembly: i. 85, *μηδ' ἐπειχθέντες ἐν βραχεῖ μορίῳ ἡμέρας βουλεύσωμεν ἀλλὰ καθ' ἡσυχίαν*.

6. πολὺς ἐνέκειτο—'fell on them vehemently', like a mighty tempest or torrent: Hdt. vii. 158, *Γέλων πολλὸς ἐνέκειτο*: Eur. *Hip.* 443, *Κύπρις γὰρ οὐ φορητόν, ἢν πολλὴ ῥυῇ*: so Sal. *Iug.* 84, *multus atque ferox instare*. ἔγκειμαι = *incumbo*, used of pressing an enemy hard, or pursuing an object, with dat. or without a case: ii. 59, *ἐνέκειντο τῷ Περικλεῖ*, 'assailed Pericles': v. 43, *εὐθὺς ἐνέκειντο*, 'at once urged on their purpose strenuously'.

7. **ἐν νῷ ἔχοντας**—'intending': ch. 8, 23, note. **οἵτινες**—'seeing that they';=*qui*, *quippe qui*, with subj. *ὅστις* as rel. denotes the class, the characteristics of which are found in the antecedent: iii. 64, *τίνες ἂν ὑμῶν δικαιότερον μισοῖντο, οἵτινες κ.τ.λ.*, 'inasmuch as you'.

10. **εἴ τι ὑγιὲς διανοοῦνται**—'if they have any honest purpose': iii. 75, *οὐδὲν ὑγιὲς διανοουμένων*.

12. **σφίσιν οἷόν τε ὄν**—'possible for them', i.e. consistently with their interest, as is explained afterwards. **ἐν πλήθει**—'in a public assembly'. **εἴ τι καὶ...ξυγχωρεῖν**—'even if they *were* ready to make any concession'; *τι* acc. with *ξυγχωρεῖν*, the two words forming the subject of *ἐδόκει* 'seemed good'. It does not appear what the Lacedaemonians were willing to concede, as they did not get a hearing.

14. **μὴ...διαβληθῶσιν**—'lest they should be represented injuriously to their allies'. *διαβάλλω*, to set *cross* or *wrong*, means to slander or represent prejudicially: iii. 109, *Πελοποννησίους διαβαλεῖν ἐς τοὺς Ἕλληνας*, 'to raise a prejudice against the Peloponnesians in the eyes of the Greeks', *ἐς* denoting those to whom the report reaches and among whom it spreads: ii. 18, *ἡ σχολαιότης διέβαλεν αὐτόν*, 'his slowness did him injury': also with dat., viii. 88, *βουλόμενος αὐτὸν τοῖς Πελοποννησίοις διαβάλλειν*. We have too the passive with dat. meaning lit. 'to be set wrong with': viii. 81, *ἵνα τῷ Τισσαφέρνει διαβάλλοιντο*, 'that they might be set against Tissaphernes': Plat. *Phaed.* 67 E, *διαβέβληνται τῷ σώματι*: common in Dem. with *πρός*.

15. **εἰπόντες καὶ οὐ τυχόντες**—'having made proposals and failed': ii. 74, *προκαλεσάμενοι πολλὰ καὶ εἰκότα οὐ τυγχάνομεν*.

17. **ἀνεχώρησαν ἄπρακτοι**—'withdrew without effecting anything'. Little else could be expected from the temper of both sides, and the way in which matters were managed. Cleon and the democracy are scarcely to be blamed for demanding more than the Lacedaemonians seemed prepared to grant, while on the other hand a delicate negotiation could not be carried on before the popular assembly. The conduct of affairs at this time seems to have rested chiefly with Nicias and his adherents, but they were powerless to force their views against the will of the people. According to Plutarch (*Nicias* ch. 7) it was from personal enmity to Nicias that Cleon persuaded the assembly to reject the truce, *προθύμως ὁρῶν αὐτὸν συμπράττοντα τοῖς Λακεδαιμονίοις*. Thucydides says nothing of the efforts of Nicias on this occasion, but he relates that in

422 he was most eager for peace, from his anxiety to preserve his own good fortune and name as a safe and successful general (v. 16). The impression which we form of his character is that he was a brave and careful commander when actually in the field, but disposed to magnify dangers and difficulties, and deficient in confidence and in a spirit of enterprise. He was also rich and prosperous, and 'had given hostages to fortune'. It is therefore probable that if he had been one of the proposed *ξύνεδροι* he would willingly have agreed to one-sided terms; and Cleon showed both courage and statemanship in opposing such an arrangement.

CHAPTER XXIII

2. **διελύοντο**—the imperfect refers to the *going on* of the arrangements for ending the truce, or else the meaning is '*was to* come to an end', i.e. according to the agreement. Cobet proposes *διελέλυντο* 'was at an end' that is, was terminated *there and then* by the arrival of the ship from Athens. This agrees with the words in ch. 16, 22, *ἐλθόντων δὲ τάς τε σπονδὰς λελύσθαι, κ.τ.λ.*

4. **ξυνέκειτο**—'had been agreed': ch. 68, 20, *ξυνέκειτο αὐτοῖς*: iii. 70, *κατὰ τὰ ξυγκείμενα*, 'in accordance with the terms': viii. 94, *ἀπὸ ξυγκειμένου λόγου.* *κεῖμαι* is virtually the perfect passive of *τίθημι*: *οἱ νόμοι κεῖνται*, 'the laws have been enacted': cf. vi. 62, *ἐσέκειτο πάντα*, 'had been put on board'. *ξύγκειμαι* therefore = the perf. pass. of *ξυντίθημι.* So Thucydides says of his history, i. 22, *ξύγκειται*, 'it has been composed'. Here *ξυνέκειτο* is pass. of *ξυντίθεσθαι*, 'to make a compact, agree to terms', as in ch. 19, 19: vi. 65, *ξυνέθεντο ἥξειν*, 'they agreed to come'.

5. **ἐγκλήματα**—'as grounds of complaint', in apposition with the following accusatives. **ἐπιδρομήν**—'a sudden attack', probably made with a small body: ch. 56, 8, *ἐφόβησεν ἐπιδρομῇ*. **τῷ τειχίσματι**—dat. after verbal subst. *ἐπιδρομήν*: cf. notes on Plat. *Euthyph.* 14 C, *ἐπιστήμη δόσεως θεοῖς*: so *Rep.* 439 D, *πόλει διακονίαν.* **δοκοῦντα**—sc. to the Lacedaemonians, who were therefore indignant.

7. **ἰσχυριζόμενοι**—'insisting, maintaining': iii. 44, *τοῦτο ὁ Κλέων ἰσχυρίζεται.* **δή**, a particle giving emphasis to the particular words to which it is attached, gives the *reason urged* by the Athenians: iii. 108, *κατὰ χρησμὸν δή τινα*, 'in accordance, *as they alleged*, with a certain oracle'. Thus used it often conveys the idea that the alleged reason is a mere pretence.

10. ἀδίκημα ἐπικαλέσαντες—'expostulating against the (detention) of the ships as an act of injustice': v. 59, *εἴ τι ἐπικαλοῦσιν Ἀργείοις*, 'if they have any ground of complaint against the Argives'; the full construction being with dat. of person, while the thing complained of is expressed by the acc. or an inf. clause.

11. τὰ περὶ Πύλον—nom. to *ἐπολεμεῖτο*: iii. 6, *τὰ περὶ Μυτιλήνην ἐπολεμεῖτο*: v. 26, *τὰ ἔπειτα ἐπολεμήθη*. We must render 'hostilities went on at Pylos'.

13. Ἀθηναῖοι μέν—construction in accordance with the sense, as if *ἀμφότεροι ἐπολέμουν* had gone before: see note on ch. 2, 15: cf. v. 70, *ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν...χωροῦντες, Λακεδαιμόνιοι δέ κ.τ.λ.*, 'the encounter took place, the Argives etc.', an exact parallel to the sentence before us. **ἐναντίαιν**—'in opposite directions', so used of two waggons, i. 93. If Cobet's rule, given in the note on ch. 4, 11, is universally applicable to adjectives, this should be *ἐναντίοιν*, but no editor that I know of reads it. **νεοῖν** is absent from the best MSS, but is inserted by modern editors, as there is an awkwardness in understanding it from *περιπλέοντες*.

15. καὶ ἅπασαι—'all without exception', *καί* emphasizing *ἅπασαι*: v. 71, *τὰ στρατόπεδα ποιεῖ καὶ ἅπαντα τοῦτο*: vii. 28, *καὶ ξύμπαντες*, opposed to *κατὰ διαδοχήν*. **περιώρμουν**, 'lay at anchor around'. **τὰ πρὸς τὸ πέλαγος**—either, 'on the side of the open sea', accusative of reference used adverbially: cf. iii. 96, *τὰ πρὸς Παίονας*: ch. 108, 7, *τὰ πρὸς Ἠιόνα*: or acc. governed by *περιώρμουν*. **εἴη**—opt. of *indefinite frequency* with *ὁπότε*.

20. σκοποῦντες καιρόν—a similar construction to ch. 8, 35: ch. 10, 25, = *σκοποῦντες εἴ τις καιρὸς παραπέσοι*. **παραπίπτω**, 'to occur', is used with *καιρός* by Xenophon and Polybius (Krüg.): cf. ch. 19, 8, *παρατυχούσης*.

CHAPTER XXIV

The account of the operations in Sicily is now resumed from ch. 1; some of the statements there given being recapitulated here.

1. ἐν τῇ Σικελίᾳ—in construction the epithet of *Συρακόσιοι*, but belonging in sense to the whole passage, marking the change of scene from Greece to Sicily: cf. iii. 88, *οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι*, etc.

3. παρεσκευάζοντο—'were (as we have told) getting ready': see ch. 1, 19. **προσκομίσαντες**—'having taken to (Messene)'.

5. **ἐνῆγον**—'urged on' the intruders, or the invasion. Sometimes of persons, as in ch. 21, 9, *αὐτοὺς ἐνῆγε*: sometimes of things, i. 67, *ἐνῆγον τὸν πόλεμον*: sometimes as here, with no object expressed: so vi. 61, *ἐναγόντων τῶν ἐχθρῶν*.

6. **καὶ αὐτοὶ δέ**—'and they themselves too': i. 132, *καὶ ἦν δὲ οὕτως*, 'and so too was the case': ii. 36, *καὶ πρέπον δὲ ἅμα*. **καὶ δέ** = *and also* (Madv. § 229 a). This seems to be the same invasion as that related in ch. 1.

8. **ἀποπειρᾶσθαι**—elsewhere Thuc. uses the active: e.g. vii. 17, with *ναυμαχίας*.

9. **τὰς μὲν παρούσας**—'seeing that the ships they had were few'; the emphasis falling upon **ὀλίγας**, which in its construction is the predicate. For a similar order of words cf. v. 10, *οἱ δ' αὐτοῦ ξυστραφέντες ὁπλῖται ἐπὶ τὸν λόφον*: v. 41, *οἱ πρέσβεις ἀφικόμενοι αὐτῶν*: Ar. *Rhet.* 1. 5. 17, *οἱ ἄλλοι αἰσχροὶ ἀδελφοί, ὁ δὲ καλός*: Ar. *Vesp.* 839, *τοῦτ' ἄρα πρῶτον τἀδίκημα εἰσακτέον*: the spaced words being predicative.

12. **ἐφορμοῦντες**—'blockading': the word belongs more especially to *ναυσίν*; the sense of *invading* or *attacking* being supplied with **πεζῇ**.

13. **χειρώσασθαι**—'they hoped to subdue', aor. inf. after *ἤλπιζον*, referring to the result *immediately* looked for. The following **γίγνεσθαι** either depends directly on *ἤλπιζον*, the *present* inf. indicating a *lasting* result, or its construction, like that of *εἶναι*, line 17, corresponds to the general sense of the sentence—'we hope to take Rhegium, and (we think) our position thereby becomes (*γίγνεται*) strong'. **γίγνεσθαι** = was sure to be: ch. 9, 26, *ἁλώσιμον γίγνεσθαι*.

15. **ἀκρωτηρίου**—in apposition with '*Ρηγίου*, 'a projecting point on the Italian coast'. It seems plain that the passage refers to the advantageous position of Rhegium itself, not to some promontory near the city.

16. **'Αθηναίοις τε οὐκ**—Classen omits *τε*, which however is found in the best manuscripts. If we retain it, we must either consider that it is out of place, and in sense follows *ἐφορμεῖν*, coupling it to *τοῦ πορθμοῦ κρατεῖν*; or we must suppose that Thuc. was going to speak of the Syracusans in the second part of the sentence, but altered its construction.

17. **ἔστι δέ**—'consists of, is formed by': so, in a similar topographical description, iii. 112, *ἐστὸν δὲ δύο λόφω ἡ 'Ιδομένη*. **τοῦτο**—'this channel'. **βραχύτατον ἀπέχει**—so iii. 104, *ἀπέχει ὀλίγον*. The strait is not narrowest between Rhegium and Messene, nor are these places exactly opposite each other.

Thucydides is speaking of the strait generally, which at its narrowest point is not much more than two miles across, and would be entirely commanded by Rhegium and Messene.

20. ᾗ Ὀδυσσεύς—the passage of Ulysses is related in the twelfth book of the Odyssey. Charybdis, the whirlpool monster, was more terrible than Scylla, the monster of the rock, and Ulysses escaped with the loss of some of his men by keeping nearer to the side on which Scylla dwelt.

21. **διὰ στενότητα δὲ καί**—'owing to the narrowness of the passage, and as it rushes in, etc.'; two reasons given with different verbal construction. **ἐς αὐτό**—into this channel, =*τοῦτο*, line 20. Note that in this passage **θάλασσα** is used of the sea generally, **πέλαγος** of a particular 'sea', as a geographical description. The 'Tyrsenian (Tyrrhenian) sea' is that on the w. coast of Italy, the 'Sicilian' E. and S.E. of Sicily.

24. **εἰκότως χαλεπὴ ἐνομίσθη**—'naturally got a dangerous name'. The way in which Thuc. speaks shows that the terrors of the strait were entirely a thing of the past.

CHAPTER XXV

3. **ἠναγκάσθησαν**—though they wished to fight (ch. 24, 8), the action, late in the day and in the narrow strait, was forced upon them by the danger of a friendly ship. **ἀντεπαναγόμενοι**—'putting out to sea against', *ἐπί* implying that the Syracusans made the attack.

8. **ἐν τῷ Ῥηγίῳ**—'in the territory of Rhegium', i.e. at some point on the coast where the Locrians had established themselves, Rhegium itself being the headquarters of the Athenians. The Syracusans and allies had thus two naval stations, to which they now fled, **ὡς ἕκαστοι ἔτυχον**, i.e. each ship made for the nearer point. Classen however points out that there is no mention of any such naval station friendly to Syracuse near Rhegium, and thinks it possible that Thucydides means that the Syracusans returned to Messene, and the *Athenians* to *Rhegium*, the sentence to which *οἱ Συρακόσιοι* is the nominative expanding in meaning at this point, and applying to the combatants *on both sides:* 'they departed, each combatant making for his own headquarters at Messene and Rhegium respectively'.

For similar cases of what may be called *expanded apposition* see note on ch. 80, 18, *καὶ προκρίναντες ἐς δισχιλίους..., οἱ μὲν τὰ ἱερὰ περιῆλθον, οἱ δὲ κ.τ.λ.* In the sentence before us however

ὡς ἕκαστοι seems more applicable to the beaten Syracusans only, who fled as they best could in different ways. Moreover ἀπολέσαντες certainly refers to the Syracusan side alone.

9. ἐπεγένετο τῷ ἔργῳ—'closed upon the action': so ch. 48, 20, νὺξ ἐπ. τῷ παθήματι: iii. 112, νυκτὸς ἐπιγενομένης, etc. ἔργον—'action', i.e. fight: v. 67, ἐν τῇ ἐκείνων τὸ ἔργον ἐγίγνετο, 'the action was to be fought in their country'.

10. οἱ μὲν Λόκροι—in ch. 1 we are told that the Locrian army withdrew from Rhegium. They may not have finally evacuated the territory till now, or possibly there may have been two invasions. The land and sea forces were now concentrated at Peloris, the N.E. promontory of Sicily.

15. χειρὶ σιδηρᾷ—'a grappling iron': vii. 62, χειρῶν σιδηρῶν ἐπιβολαί. αὐτοὶ ἀπώλεσαν—'they themselves (the Athenians) lost'. This is plainly right, because of ἑτέραν ναῦν ἀπολλύουσιν, line 21, and οὐκ ἔλασσον ἔχοντες, line 23. Otherwise αὐτοῖς, which has the better authority, might stand, meaning 'they destroyed for the enemy'. Jowett suggests that αὐτοῖς may mean 'they lost at the hands of the enemy' = dat. commodi.

19. ἀπὸ κάλω—'with a rope', i.e. being towed. They kept as near to the shore as possible to have the support of the land forces.

20. ἀποσιμωσάντων—'got their ships into the open sea', according to the scholiast. σιμός means 'snub-nosed', and when applied to ground signifies *sloping up hill*, as in Xen. *Hell.* iv. 3, 23: see Lidd. and Scott. Hence the meaning seems to be that the Syracusans cast off their tow-ropes, and made an oblique movement at an *obtuse angle* to their former course, thus getting into the open and attacking the Athenians first. The Athenian fleet seems to have been in very incompetent hands since the arrival of Pythodorus (iii. 115).

26. προδίδοσθαι—'news being brought that Camarina was to be betrayed'; impf. like προδιδομένην, ch. 7, 5. Camarina was a Syracusan colony, but friendly to the Athenian allies (iii. 86).

29. Νάξον τὴν Χαλκιδικήν—colonized by the Chalcidians from Euboea, and the first Greek settlement in Sicily (vi. 3).

31. τειχήρεις ποιήσαντες—'having confined them within their walls': so ii. 101: Hdt. i. 162.

32. περιπλεύσαντες—round a headland which lies to the S. of Naxos. κατὰ τὸν Ἀκεσίνην—'by way of': iii. 7, κατὰ τὸν Ἀχελῷον ἔπλευσε (opp. to κατὰ γῆν): ch. 14, 1, καθ' ἑκάτερον τὸν ἔσπλουν. For the order cf. ch. 43, 3, ἐπὶ τὴν Σολύγειαν κώμην.

34. πρὸς τὴν πόλιν ἐσεβάλλον—if the reading be right, this probably means 'made an inroad in the direction of the city', ἐσβάλλω being used of *invading* a country, not of *attacking* a place. (When used with ἐς of cavalry attacking a *body of troops*, as ii. 100: vi. 70, it possibly means 'shooting darts into' though the meaning of *charging* seems more appropriate in the former of these passages.) Poppo and others would here read *προσέβαλλον*, 'made an attack': in viii. 31 *ἐσβολὴν ποιησάμενος τῇ πόλει* is the manuscript reading, for which also *προσβολήν* is proposed as a correction.

ib. Σικελοί—the *non-Greek* inhabitants, called *βάρβαροι*, line 42. *Σικελιῶται* was the general name for the *Greek* colonists. In vi. 2 we are told that the *Σικελοί* crossed originally from Italy, and being numerous and powerful they gave their name to the island, of which they still possessed the centre and northern portions. ὑπὲρ τῶν ἄκρων—with *κατέβαινον*, 'came down in numbers over the heights'. Possibly *οἱ ὑπέρ*, who dwell beyond the heights', should be read. βοηθοῦντες 'τί—to attack the Messenians: iii. 110, *βοηθεῖν ἐπ' αὐτούς*.

45. ἐπ' οἴκου—'homewards' (with *ἕκασται*). The allied fleet was broken up, and the contingents returned to their several ports.

47. κεκακωμένην—'having received a severe blow': ch. 87, 7, *κακούμενοι*, 'sustaining injury'. προσβάλλοντες applies to the whole allied force, which is divided into οἱ μὲν Ἀθηναῖοι..., ὁ δὲ πεζός. ἐπείρων—'made their attempt': ch. 43, 24, *ἐπὶ κώμην πειράσειν*: vii. 72, *ἄλλῃ πειράσειν*: usually with gen., i. 61, *πειράσαντες τοῦ χωρίου*. For *κατά* and *πρός* see note on line 32. ὁ πεζός—(adj.) sc. *στρατός*, 'the land army': i. 47, etc.

49. ἐπεκδρομὴν ποιησάμενοι—'having sallied out against them'; a similar compound to *ἐπεκθεῖν*, ch. 34, 3.

51. τοῦ Δημοτέλους—there seems no reason for the article, which as a rule is used only with names which are well known, or have been mentioned before. The rule however is not invariably observed. μετὰ τὸ πάθος—i.e. after their disastrous attempt on Naxos. ἐγκατελείφθησαν φρουροί—'had been left behind *in* the city as a garrison', on the separation of the combined forces.

57. τροπαῖον στήσαντες—the infinitesimal success thus commemorated seems to have satisfied Pythodorus, who now returned to his headquarters at Rhegium, the Athenians having this year lost Messene and gained no compensating advantage.

CHAPTER XXVI

1. ἔτι ἐπολιόρκουν...ἔμενεν—the imperf. denotes the *continuance* of the state of things described at the end of ch. 23.

6. **ὅτι μή**—also written *ὅ τι μή*, 'except': ch. 94, 10, *οὐ παρεγένοντο ὅτι μὴ ὀλίγοι*: cf. ch. 16, 15, *ὅσα μή*.

8. **διαμώμενοι τὸν κάχληκα**—'scraping away the shingle'; see Arnold's note. Eur. *Bacch.* 709, describes the Bacchae as finding milk, *ἄκροισι δακτύλοισι διαμῶσαι χθόνα.* **οἷον εἰκός**—sc. *πίνειν αὐτούς*, such water as could be thus procured.

10. **στενοχωρία**—cf. ch. 8, 35—9. The Athenians held only Pylos itself, the mainland and the island being occupied by their enemies. There was therefore no anchorage or harbour (*ὅρμος*) where the ships could lie, nor could the men land with safety except under the walls of the fort. The trireme was plainly a vessel for fighting only, with but little accommodation for the crew.

11. **σῖτον ᾑροῦντο**—'took *their* food', *αἱ μέν* in this clause implying the crews. Cobet (*Var. Lect.* p. 451) would read *οἱ μέν*: but cf. i. 110, where *τριήρεις* is followed by *οὐκ εἰδότες.* **κατὰ μέρος**—'in turn, in divisions': iii. 49, *οἱ μὲν ὕπνον ᾑροῦντο κατὰ μέρος οἱ δὲ ἤλαυνον.*

14. **παρὰ λόγον**—'contrary to reasonable expectation or reckoning': vi. 33, *τοῦ Μήδου παρὰ λόγον πολλὰ σφαλέντος.* **ἐπιγιγνόμενος**—lit. 'coming after, or coming upon them', i. e. lasting longer than they had calculated: i. 126, *χρόνου ἐπιγιγνομένου*, of a siege: iii. 77, *ἐπιγενέσθαι*, of a *reserve* force which was to fall on the enemy when already engaged.

ib. **οὓς ᾤοντο**—'for they thought they should reduce them'. *οὓς* means the enemy, as the sense shows, though the antecedent is not expressed. Such a sentence is elliptical, and would be completed by inserting 'as they were besieging men, whom' etc. So ii. 44, *χαλεπὸν οἶδα πείθειν ὄν, ὧν καὶ πολλάκις ἕξετε ὑπομνήματα*, 'I know it is hard to persuade you, when you will often be reminded of them', i.e. of the sons slain in war, of whom Pericles is speaking.

ib. **ἡμερῶν ὀλίγων**—'within a few days': Ar. *Vesp.* 260, *οὐκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι*, 'it can not be but rain must needs fall within four days': cf. note on *θέρους*, ch. 1, 1.

16. **αἴτιον δὲ ἦν οἱ**—'the cause was the Lacedaemonians having given notice', i.e. the fact that they had done so: so viii. 9, *αἴτιον δ' ἐγένετο οἱ μὲν πολλοὶ οὐκ εἰδότες κ.τ.λ.*

18. **τὸν βουλόμενον**—'any who wished', subj. to *ἐσάγειν*: i. 26, *οἰκήτορα τὸν βουλόμενον ἰέναι κελεύοντες*, 'directing that all who chose should go as settlers'. *ὁ βουλόμενος* is the usual phrase employed when a duty or privilege is open to all: Dem. *Tim.* 720 (quoting a law), *κατηγορεῖν Ἀθηναίων τὸν βουλόμενον οἷς ἔξεστι*, 'any duly qualified Athenian may be accuser'.

ib. **ἀληλεσμένον**—'ground': Hdt. vii. 23, *σῖτος πολλὸς ἐφοίτα ἐκ τῆς Ἀσίης ἀληλεσμένος*. For the form see Veitch's *Greek Verbs*. Cobet would read *ἀληλεμένον*. **εἴ τι**—'any', lit. 'if (they could send in) any': i. 14, *Ἀθηναῖοι καὶ εἴ τινες ἄλλοι*.

19. **οἷον ἂν...ξυμφέρῃ**—'of whatever kind might (lit. *may*) be useful for a siege', i.e. for besieged men. The rel. with *ἄν* is commonly used in thus defining quality or character. The subj. construction is not unusual after a past tense, e.g. ii. 74, *ἐβουλεύσαντο...ἀνέχεσθαι...ὅ τι ἂν ξυμβαίνῃ*.

οἷον ἂν **ξυμφέροι** is also read, and gives a good but different sense, 'such as *might be likely* to prove serviceable', *ἄν* being then connected *with the verb* and not with *οἷος*: cf. vi. 36, *ἐξ ὧν ἂν ἄνθρωποι δράσειαν*, 'from what men would be likely to do': so vii. 48, *ἐξ ὧν ἄν τις εὖ λέγων διαβάλλοι*. This construction is common, and requires notice. It is often liable to be misunderstood, from *ἄν* standing next the relative, though *not* belonging to it.

ib. **τάξαντες ἀργυρίου**—'having rated' the service or the provisions 'at a high price': so line 30, *τετιμημένα χρημάτων*, gen. of price.

23. **ἀπαίροντες**—'putting off': ch. 46, 2, *ἐκ τῆς* Πύλου *ἀπῆραν*. The converse of this is *καταίρω*, 'to put in': viii. 39, *ἐς* Καῦνον *κατῆραν*: cf. **κατάρσεις**, 'landing-places', line 31. **ὁπόθεν τύχοιεν**—'from any point they chanced', opt. of indefinite frequency: cf. ch. 25, 7, *ὡς ἕκαστοι ἔτυχον*, 'as each happened'. **ἔτι νυκτός**—'while it was still night': so ch. 31, 2, *νυκτός*, lit. at a time *of* or *within* the night.

25. **ἐτήρουν...καταφέρεσθαι**—'looked out for (a chance of) making the land'; usually with subst. as ch. 27, 11: i. 65, *ἄνεμον τηρήσασι*, etc.; or partic. i. 134, *ἔνδον ὄντα τηρήσαντες αὐτόν*, etc. For **καταφέρω** see note on ch. 3, 9: in the present chapter we have various compounds with *κατά* in the sense of coming to the coast.

28. **τοῖς δὲ ἀφειδής**—lit. 'the landing was made unsparing', i.e. they ran to shore at the risk of wrecking their boats. **ἀφειδής**—'unsparing, reckless': Eur. *Iph. T.* 1354, *ἡμεῖς δ' ἀφειδήσαντες*, 'made reckless'. **καθεστήκει**—'was made or

established'; the word implies a more or less permanent state of things; i.e. this reckless landing was secured by the Lacedaemonian arrangements: cf. ch. 78, 14: ch. 34, 21, *καθίστατο.*

29. ἐπώκελλον—cf. note on *ὀκείλαντας* ch. 11, 26. This sentence gives the two reasons for risking the landing—the government paid for the boats, and the troops on the island were watching (*ἐφύλασσον*) to save the provisions. κάταρσις—a rare word, except in late Greek.

31. γαλήνῃ—'in calm weather': most probably a dat. of the *point of time:* ii. 20, *ἐκείνῃ τῇ ἐσβολῇ καταβῆναι*, 'to descend *in that* invasion', where see Poppo's note: cf. Dem. *Meid.* 570, *ὀχεῖσθαι διὰ τῆς ἀγόρας ταῖς πομπαῖς οὐ δυνάμενον.* Rutherford inserts *ἐν*. κινδυνεύσειαν, ἠλίσκοντο—indefinite frequency.

32. κατὰ τὸν λιμένα—as opposed to *πρὸς τὸ πέλαγος*: cf. ch. 25, 32, *κατὰ τὸν Ἀκεσίνην.*

34. μήκωνα μεμελιτωμένην—'poppy seed mixed with honey and pounded linseed'. Krüger quotes a scholiast to the effect that poppy seed mixed with honey was a preventive of hunger, while linseed kept off thirst. The commentators cite Athenaeus and other authorities to show that such substances were sometimes smeared on bread or mixed with it.

35. ὧν...λανθανόντων—*objective* gen. after *φυλακαί*. οἱ δὲ μὴ λανθάνειν σφᾶς—'and the others to detect them', *μὴ λανθάνειν* after *ἐτεχνῶντο*, lit. 'that it should not escape them'.

CHAPTER XXVII

1. ἐν δὲ ταῖς Ἀθήναις...ἐκπλεύσεσθαι—the subject of this sentence is the people at Athens; there are two principal verbs, *ἠπόρουν* and *ἐδεδοίκεσαν*, and the participle *ὁρῶντες* is in agreement with the subject of those verbs; *ἅμα...περιπέμπειν* being parenthetical. A difficulty is however caused by the words ἐν χωρίῳ ἐρήμῳ. The troops at Pylos were those who were *ἐν χωρίῳ ἐρήμῳ*, while οἷοί τε ὄντες περιπέμπειν certainly refers to the people *at Athens*. In order therefore to complete the sense we must understand either *οἷσι* governed by *κομιδήν* (or *μεταπέμπειν*), 'for men who were', or *ὄντων*, gen. abs., 'the troops being' in a desolate position. Poppo gives a different explanation, that there is a confusion between the Athenians at Athens and those at Pylos, or that they are as it were identified, in which case *ὄντες* is understood with *ἐν χωρίῳ ἐρήμῳ.*

2. **ταλαιπωρεῖται**—'suffers hardships', mid.: ch. 35, 15, *ταλαιπωρούμενοι*: so iii. 3, *τεταλαιπωρημένοι*, etc. **καὶ σῖτος**—nom. to *ἐσπλεῖ* placed emphatically. **ἐσπλεῖ**—cf. ch. 39, 6, *ἐσπλέουσι*, note.

4. **μὴ σφῶν**—'lest they should have winter stopping their blockade'; see note on *αὐτῶν* ch. 14, 12. **χειμών**—here 'the winter season', in line 11 it means stormy weather. **ἐπιλάβοι,**—'come upon' and stop: ch. 96, 37, *νυκτὸς ἐπιλαβούσης τὸ ἔργον*: in ii. 51 it is used of the *attack* of disease.

5. **ὁρῶντες**—governs the two clauses *τῶν τε...ἐσομένην, τόν τε...ἐσόμενον*. **ἅμα...περιπέμπειν** is parenthetical, see note on line 1. The meaning is clear—'the soldiers withal were in a desert place, and not even in summer could the Athenians send them adequate supplies'. **οὐκ ἐσόμενον**—'would not be practicable': see note on ch. 8, 25, *ὅπως μὴ ᾖ*.

9. **ἀλλ' ἢ...ἐκπλεύσεσθαι**—the infinitives are governed by *ὁρῶντες*, or by the idea supplied therefrom, 'they expected, they feared'. **ἀνέντων**—'having given up, slackened': Eur. *Suppl.* 1042, *φυλακὰς ἀνῆκα*. **περιγενήσεσθαι**—'would pull through', i.e. would escape being reduced by hunger.

12. **ἐφοβοῦντο τοὺς Λακεδαιμονίους**—'they feared with regard to the Lacedaemonians'; an extension of the common construction by which the subject of a subordinate sentence is made the object of the principal verb, as ch. 1, 8, *φοβούμενοι τοὺς Ἀθηναίους, μή*. **ὅτι ἔχοντας**—'because they thought they must have some strong point in their favour, as they made no further overtures to them'. **τι ἰσχυρόν**—a source or point of strength: iii. 6, *ὁρῶντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων*. **ἐπικηρυκεύεσθαι** is used especially of making *conciliatory* overtures, in which sense it is common.

19. **κατασκόπους**—'commissioners of inspection', Grote: so vi. 41, *ἐς κατασκοπήν*, of a commission sent by Syracuse to the towns in Sicily.

23. **φανήσεσθαι**—grammatically dependent on *ἀναγκασθήσεται*: in sense however it seems rather connected with the notion of *knowing* or *thinking* which is the main idea of the sentence. We might in fact have expected *ἢ ἀναγκασθήσεται ..., ἢ φανήσεται*. Poppo indeed suggests that *φανήσεσθαι* may follow *γνοὺς* directly, *ὅτι* only affecting the first clause (as in i. 87, etc.), and *ἢ* being out of place, as in vi. 24 init.

24. **ὡρμημένους τι τὸ πλέον**—'somewhat the more eager': so ch. 21, 18, *τι μᾶλλον*, note. **τῇ γνώμῃ**—'in mind', with *ὡρμημένους*.

29. **ἀπεσήμαινεν**—'pointed at'; *ἀπό*, as in *ἀπιδόντες*, ch. 18, 1, implying that he glanced *aside* from the immediate question to attack his enemy. **ἐπιτιμῶν**—'reproaching him'; possibly 'saying to his reproach', with *ῥᾴδιον εἶναι*, which otherwise depends on *ἀπεσήμαινεν*.

30. **παρασκευῇ**—'with a (proper) force', with *πλεύσαντας λαβεῖν*: cf. vi. 21, *αὐτόθεν παρασκευῇ ἀξιοχρέῳ ἐπιέναι*, 'to invade them with an adequate force from our own country'.

31. **καὶ αὐτός γ' ἄν**—'and he himself, he said, would have done this had he been in office', i.e. had he been *στρατηγός*. From this passage it is plain that Cleon had no official standing, but derived his power merely from his personal influence in the assembly. The conduct of the war rested with the board of *strategi*, of whom Nicias was the most prominent. Here again Cleon was undeniably right in urging an energetic attempt on the Spartan position.

CHAPTER XXVIII

1. **ὑποθορυβησάντων**—'having raised some clamour', *ὑπό* thus compounded having, like *sub*, the sense of *somewhat*. The word is not elsewhere found in classical Greek, on which account Cobet suggests *ὑπό τι θορυβησάντων*. **ἐς τὸν Κλέωνα**—'at Cleon': *ἐς* is very generally used by Thucydides in phrases denoting *relation*, such as i. 38, *ἐς ἡμᾶς τοιοίδε*, 'of such character towards us': iii. 14, *τὰς τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας*, 'the hopes of the Greeks in regard to you': cf. note on ch. 22, 14, *διαβάλλειν ἐς*: so i. 128, *εὐεργεσίαν ἐς βασιλέα κατέθετο* = 'he began to bestow services on, or win favour with, the king of Persia': ii. 60, *τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται*.

2. **ὅτι οὐ**—'because he did not sail even now'. *ὅ τι* is read by Krüger and Classen and explained as 'why', an indirect question corresponding to *τί* direct; Jowett also approves of this: cf. i. 90, *ὁπότε τις ἔροιτο ὅ τι οὐκ ἐπέρχεται*.

3. **πλεῖ**—Krüger takes this to refer to Nicias, and makes *ἐς τὸν Κλέωνα* mean 'on hearing Cleon'. It seems however plain that the Athenians called out to ask why *Cleon* did not sail, if he thought it an easy task. Plutarch (*Nic.* ch. 7) says that the Athenians called out, *τί δὲ οὐχὶ καὶ νῦν αὐτὸς σὺ πλεῖς ἐπὶ τοὺς ἄνδρας;*

5. **τὸ ἐπὶ σφᾶς εἶναι**—Nicias says 'so far as concerns *us*', *σφᾶς* meaning himself and his colleagues: ch. 9, 21. For **εἶναι** cf. i. 21, *ὡς παλαιὰ εἶναι*, 'so far as their ancient date allows': ii. 89, *ἑκὼν εἶναι*, 'so far as my will goes': see also note on ch. 14, 20, *ὡς εἰπεῖν*.

7. **λόγῳ μόνον ἀφιέναι**—'only pretended to give up'. λόγῳ is opposed to *ἔργῳ* or *τῷ ὄντι*; i. 128, *τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν*, 'he pretended that they had escaped from him': ii. 65, *λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή*, of Athens under Pericles.

8. **παραδωσείοντα**—'wished to hand over the command'. The termination *είω* is a desiderative formed from the future: i. 33, *πολεμησείω*, 'I wish for war', from the future of *πολεμῶ*: i. 95, *ἀπαλλαξείω*, from fut. of *ἀπαλλάσσω*: viii. 79, *ναυμαχησείοντες*, from fut. of *ναυμαχῶ*, etc.: Ar. *Vesp.* 168, *Pax* 62, *δρασείω*. The Latin termination *urio* has the same force, e.g. *esurio*, formed from *esum* supine of *edo*. **ἀνεχώρει**—'he began to draw back'. **καὶ οὐκ ἔφη**—'and said Nicias was general, not he'; *αὐτός* subj. to *στρατηγεῖν*, nom. because referring to the subject of *ἔφη*.

9. **οὐκ ἂν οἰόμενος**—'and never supposing that Nicias could have brought himself to withdraw in his favour'. **τολμῶ**, used according to the context, of audacity, fortitude, hardness of heart, condescension, etc. implies in every case an overcoming of natural weakness or inclination. It may often be rendered 'to have the heart' to do something. **οἱ**, *sibi*, means Cleon, **αὐτόν** Nicias. **ἄν**—with *τολμῆσαι*.

11. **ἐξίστατο**—'renounced': ii. 63, *ἧς (ἀρχῆς) οὐδὲ ἐκστῆναι ἔτι ὑμῖν ἔστιν*, 'which moreover you can not now give up'. Notice the force of the imperfects in this passage: Nicias 'was ready to renounce' the command, Cleon 'tried to back out' of it, the people 'kept calling upon' Nicias to hand it over, etc.

14. **ὑπέφευγε**—'shrunk from'. **ἐξανεχώρει τὰ εἰρημένα**—'backed out of what he had said'. Though the verb is compounded with *ἐξ* it governs the accusative, since it represents the active idea 'to evade': cf. iii. 34, *ὑπεξελθόντες τούτους*, 'withdrawing from these': i. 128, *ἀπέδρασαν αὐτόν*: so Dem. *Lept.* 460, *οὐδένα πώποτε κίνδυνον ἐξέστησαν*, 'they never shrank from any danger', etc. Similarly in Latin we have, Tac. *Ann.* xii. 35, *evadere* 'to pass' with acc.: so ib. ii. 38, *egredi relationem*, 'to go beyond the question': ib. xi. 36, *evecta insulas*.

15. **τόσῳ**—'so much (the more)': viii. 24, *ὅσῳ—τόσῳ*: so i. 37, *τοσῷδε*. The more usual prose form is *τοσούτῳ*.

16. **καὶ ἐκείνῳ ἐπεβόων πλεῖν**—'and shouted at Cleon to sail': so v. 65, *Ἄγιδι ἐπεβόησεν*: vi. 16, *τὰ ἴδια ἐπιβοώμενος*, 'cried out at in respect of my private life'. The shouts in the assembly seem to have come from supporters of Cleon, who hoped that he would succeed

17. ἐξαπαλλαγῇ—'get out of'. ὑφίσταται—'undertakes', with acc.: iii. 57, *ἀγῶνας ὑπέστημεν*, 'underwent': ch. 59, 11, *κινδύνους ὑφίστασθαι*: the constr. with dat. ii. 61, *ξυμφοραῖς ταῖς μεγίσταις ὑφίστασθαι*, seems to mean 'to endure even *in* the greatest misfortunes'. See also note on ch. 39, 14.

18. παρελθών—the usual expression for 'coming forward' to address the assembly: iii. 41, *παρελθὼν καὶ τότε*. Note οὔτε ...τε. Λημνίους καὶ Ἰμβρίους—usually mentioned together: as in iii. 5, where they remain faithful to Athens on the occasion of the revolt of Lesbos: v. 8, where they form a part of the force with which Cleon attempted to recover Amphipolis.

21. οἳ ἦσαν ἔκ τε Αἴνου—for *πελταστάς τε οἳ ἦσαν ἐξ Αἴνου... καὶ κ.τ.λ.* *τε*, which is grammatically out of place, connects in sense *ἔκ τε Αἴνου* and *ἄλλοθεν*, as the two sources from which the auxiliaries came.

22. ταῦτα—'this force'. ἐνέπεσε—see note on ch. 4, 5. τι καὶ γέλωτος—'something even of laughter': i. 5, *φέροντός τι καὶ δόξης*, of piracy, 'even bringing some honour'. τῇ κουφολογίᾳ—'at his vain and boastful speaking', an unusual word.

This is the first mention of laughter on this occasion, and it was excited simply by Cleon's boastful manner. There is no warrant whatever for the idea that the Athenians committed the incredible folly of forcing the command upon him by way of a joke. Plutarch (*Nic.* ch. 7) says *τοῖς δὲ Ἀθηναίοις ἐπῆλθε γελάσαι μέγα μᾶλλον ἢ πιστεῦσαι*, when Cleon 'added his limit' (*προσδιωρίσατο*) of twenty days. Still the majority of the assembly seem to have believed that the attempt ought to be made, and that Cleon would succeed in it. Nicias and his colleagues are however open to grave censure for entrusting the conduct of an expedition, from which they appear to have shrunk themselves, to a man of no military experience or capacity. If this was done merely in the hope of discrediting a political opponent, it would not be easy to find a more disgraceful party manœuvre. Possibly they may have considered the enterprise feasible, but were not unwilling that its risks should fall upon Cleon, while they knew that Demosthenes would be at hand to advise and direct.

27. ἀσμένοις ἐγίγνετο—'sober-minded men were not ill pleased': so ii. 3, *τῷ πλήθει οὐ βουλομένῳ ἦν ἀφίστασθαι*, 'the multitude did not wish to revolt': ch. 85, 15, *βουλομένοις ἔσεσθαι*.

28. τοῦ ἑτέρου τεύξεσθαι—'would gain one of two blessings'. ἀπαλλαγήσεσθαι and χειρώσασθαι are dependent on this clause. The former of these is in the future, implying a state of subse-

quent continuance, 'being rid for the future of Cleon'; while *χειρώσασθαι* refers to one definite point, 'subduing the Lacedaemonians'. There is no difficulty in the aor. following an expression which denotes *expectation:* see notes on ch. 9, 21 and 24, 12. The subject to **χειρώσασθαι** is *Κλέωνα*: cf. v. 63, *Ἆγιν ἐν αἰτίᾳ εἶχον οὐ χειρωσάμενον σφίσι Ἄργος*, 'blamed Agis for not subduing Argos for them'.

There is no doubt an awkwardness in this change of subject: Cobet, who says of the passage *misere laborat*, proposes the passive fut. perfect *κεχειρώσεσθαι*.

30. **ἤλπιζον**—'expected'; as is plain from the following **σφαλεῖσι γνώμης**: cf. 18, 9, *γνώμῃ σφαλέντες*. Jowett's rendering, 'which they would have greatly preferred', is unnecessarily hard on the *σώφρονες*.

CHAPTER XXIX

1. **καὶ πάντα διαπραξάμενος**—'having had all arrangements made'. Note the construction; the gen. abs. is placed between two participles in agreement with the nom. to the verb: see Goodwin, § 111. **ψηφισαμένων**—so vi. 25, *ἥντινα αὐτῷ παρασκευὴν ψηφίσωνται*, 'what force they are to vote him'.

4. **ἀναγωγήν**—'putting to sea', a reading adopted by Krüger, Classen, etc., here and in vi. 29 for *ἀγωγήν*, which has the better manuscript authority. *ἀγωγή* means 'bringing', as v. 85, *ἡ ἐς τοὺς ὀλίγους ἀγωγή*, and might possibly mean the conveyance of Cleon's forces and supplies, and therefore his voyage in general: so Xen. *Cyr.* vi. 1, 24, *ἐν ταῖς ἀγωγαῖς*, 'on marches'.

6. **τὴν ἀπόβασιν διανοεῖσθαι**—'to contemplate the descent'. This is the only instance in Thuc. of *διανοεῖσθαι* being followed by a substantive. Usually it takes the infinitive, or an adverb, as *ὥσπερ διενοοῦντο*. We have however, ch. 22, 10, *εἴ τι ὑγιὲς διανοοῦνται*, and iii. 75, *οὐδὲν ὑγιὲς διανοουμένων*: cf. 13, 19, *ἃ διενοήθησαν*. It does not therefore seem necessary to adopt Cobet's view that *ποιεῖσθαι* has been accidentally omitted.

It has been suggested that some secret communications had already passed between Demosthenes and Cleon, which made the latter ready to undertake the expedition. It is at any rate clear that he did not take a leap in the dark, but had full information as to the state of things at Pylos. Thus he took with him a force of suitable character, and secured the help of Demosthenes, a brave and competent officer.

10. ῥώμην—'confidence': vii. 18, *τοῖς Λακεδαιμονίοις ἐγεγένητο ῥώμη*: so ii. 8, *ἔρρωντο ἐς τὸν πόλεμον*, 'were confident and eager for the war'. ἡ νῆσος ἐμπρησθεῖσα—'the island having caught fire': cf. ch. 26, 16, *οἱ Λακεδαιμόνιοι προειπόντες*: so iii. 20, *τῷ σίτῳ ἐπιλιπόντι ἐπιέζοντο*, etc.

11. πρότερον μέν—corresponding to this is *τῶν δὲ στρατιωτῶν*, ch. 30, 3, a long parenthetical passage being inserted, which gives the reasons of the previous hesitation on the part of Demosthenes. The island is described in similar words in ch. 8.

14. πολλῷ γὰρ ἄν—either 'if he landed *with* a large army', or *στρατοπέδῳ* agreeing with *ἀποβάντι*. προσβάλλοντας—'they could fall on him from an unseen position and do him injury'; *ἄν* goes with *βλάπτειν*. The acc. and inf. depend on *ἐνόμιζε*, or the sense supplied from it, the same construction lasting to the end of the chapter.

16. τάς—note one article with two nouns of different number: so i. 143, *τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι*. Note also neut. plural δῆλα in agreement with the general idea of 'the enemy's situation'.

20. ᾗ βούλοιντο—'wherever they chose', represents after a past tense *ᾗ ἂν βούλωνται*; 'wherever they may choose'. ἐπ' ἐκείνοις γάρ—'for the initiative would rest with them': ii. 84, *τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ ἐνόμιζεν εἶναι*.

24. λανθάνειν τε—'and so their force though numerous would get cut to pieces unawares', lit. 'would find itself being cut to pieces': so i. 141, *ὥστε λανθάνειν τὸ κοινὸν φθειρόμενον*.

25. οὐκ οὔσης—'it being impossible to see at what point they ought to help each other': so ii. 89, *μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλοῦ*, 'not being able to sight the enemy at any distance'. Some editors in both passages write *πρόοψις* in the sense of 'seeing in front': the word occurs v. 8, where it means 'seeing beforehand'.

ib. χρῆν—the general sense of the passage deals with what Demosthenes *had been thinking* up to the time of the fire, the imperfect infinitives with *ἄν* throughout the passage representing what in his view *would have been* happening if the attack had been made. We have therefore the imperf. *χρῆν* corresponding to *ἐνόμιζε* in line 23: so ii. 51, *ἕν δ' οὐδὲ ἓν κατέστη ἴαμα ὅ τι χρῆν προσφέροντας ὠφελεῖν*, 'there was no one single remedy, the application of which could be serviceable': v. 35, *χρόνους δὲ προὔθεντο ἐν οἷς χρῆν*. (The present *χρή* is often used in a similar way, as in ch. 34, 28.)

CHAPTER XXX

1. **ἀπὸ δὲ τοῦ Αἰτωλικοῦ**—the disaster which Demosthenes sustained the year before, as related iii. 97, 98. The Athenians were deficient in light-armed troops, and after holding out for some time against an enemy who could not be brought to close quarters, but harassed them at every point, they finally took to flight. Many lost their way in a wood, and were destroyed by fire. The Athenians lost many of their allies, and 120 of their best heavy-armed men. It is not a little remarkable that Cleon (ch. 28) at once announced his intention to bring troops of the very kind which Demosthenes had lacked in Aetolia, and which had operated against him with fatal effect. This certainly suggests the probability of some understanding between the two commanders.

2. **μέρος τι**—'in a great measure', an adverbial use of the *determinant* accusative: cf. ch. 16, 17, note. **οὐχ ἥκιστα**—'mainly'. These are instances of *μείωσις*: cf. ch. 13, 22.

3. **ἐσῄει**—'occurred to him': vi. 30, *μᾶλλον αὐτοὺς ἐσῄει τὰ δεινά.*

4. **τῆς νήσου τοῖς ἐσχάτοις**—'on the edges of the island after *προσίσχοντας.*

5. **διὰ προφυλακῆς**—'with a guard posted in advance': ii. 81, *διὰ φυλακῆς ἔχοντες.*

6. **κατὰ μικρὸν τῆς ὕλης**—these words ars the object of *ἐμπρήσαντος*, *κατὰ μικρόν* forming as it were a single word: cf. note on ch. 3, 13, *ἐπὶ πολύ.*

7. **ἄκοντος**—'unintentionally', *ἄκων* implying sometimes the *absence* of will, sometimes its *contravention:* Plat. *Rep.* 520 B, of philosophers, *αὐτόματοι ἐμφύονται ἀκούσης τῆς πολιτείας.* **ἀπὸ τούτου**, if the text be right, goes with *ἐπιγενομένου*, meaning 'after this' or 'thereupon'. It usually means 'from this cause'. Classen therefore omits *καί*, and takes *ἀπὸ τούτου* with *ἔλαθε κατακαυθέν.* **ἐπιγενομένου**—'having sprung up after', see note on ch. 26. 14. **ἔλαθε κατακαυθέν**='got burnt down accidentally'.

8. **οὕτω δή**—this sentence extends to *ἑτοιμάζων*, line 15. As it stands in the text there is one principal verb, **παρεσκευάζετο**, line 13; the participle **κατιδών**, in agreement with the subject of this verb, governing the two clauses *τούς τε Λακεδαιμονίους...ὄντας*, and *τήν τε νῆσον...οὖσαν.* The clause **ὑπονοῶν... ἐσπέμπειν** is parenthetical.

9. **πλείους ὄντας**—'to be more numerous' than he had thought.

10. **ὑπονοῶν πρότερον**—this refers to the arrangements for provisioning the island in the truce, ch. 16. **ἐλάσσοσι**—for a smaller number than was stated, or than now appeared. Demosthenes had been under the impression that the enemy had *overstated* their numbers in order to get a store of provisions. **ὑπονοῶν** and **ἐσπέμπειν** are imperfect.

11. **αὐτοῦ**—the invariable MSS reading. Professor Kennedy considers it to be the genitive, referring to *τὸν σῖτον* and governed by *ἐλάσσοσι*, and translates 'suspecting that *he* (Dem.) was sending in the corn for a smaller number *than the corn itself*', i.e. smaller than corresponded to the rations imported according to the terms of the armistice. It is true that in ch. 16, lines 9 and 13, the words *ἐκπέμπειν* and *ἐσπέμπειν* are used of *the Lacedaemonians*, which is an argument in favour of their being here also the subject of *ἐσπέμπειν*. The Spartans however would not be allowed by Demosthenes to convey the corn into Sphacteria themselves, and so to have constant intercommunication with their men on the island. Whatever the particular arrangements were, the rations would be delivered by the agency of the Athenians, and therefore *ἐσπέμπειν* is here used of Demosthenes, who actually 'sent in' the corn.

It has also been proposed to take **αὐτοῦ** with **ἐσπέμπειν** as equivalent to *αὐτόσε*, but this seems impossible, the occurrence of such words as *ἐνταῦθα* and *ἐκεῖ* with verbs of motion (e.g. *ἵνα περ ὥρμηντο*, ch. 48, 31), being no warrant for such a use of *αὐτοῦ*, which as an adverb means 'on the spot'.

αὐτόσε, αὐτοῖς, αὐτούς, and *αὐτοὺς πέμπειν* have been suggested as emendations. Of these **αὐτούς**, which is read by Classen, gives the best sense and supplies a subject to *ἐσπέμπειν*: though it is open to the objection that its meaning must be gathered from the context, those who sent in the corn not being identical with **τοὺς Λακεδαιμονίους**, line 9. (*See Appendix.*)

ib. **τήν τε νῆσον**—I have adopted the transposition of the clauses *τήν τε νῆσον...οὖσαν* and *τότε...ποιεῖσθαι*, which is approved by Krüger and followed by Classen. It has the advantage of avoiding grammatical difficulty, and greatly improving the sense. The fire disclosed the number of the enemy, and made landing easier. Demosthenes then saw the prospect of effecting a capture, which was in truth worth a struggle, and accordingly prepared for the attempt.

It must however be noted that according to manuscript authority the clause **τότε...ποιεῖσθαι** follows **ἐσπέμπειν**. If this

order be retained, the inf. *ποιεῖσθαι* depends on *ὑπονοῶν* or the sense of *thinking* implied therein and it is necessary to insert *δέ* after *τότε* (Poppo). We thus get the meaning, 'thinking that the Athenians were now the more eager, as for a prize worthy of their efforts'. Arnold reads *τό τε...ποιεῖσθαι* dependent on *κατιδών*, but the arrangement is extremely awkward.

ib. **εὐαποβατωτέραν**—the island was 'easier to land on' because the fire had destroyed the cover in which the enemy could have posted themselves.

12. **τότε ὡς ἐπ' ἀξιόχρεων**—following *τὴν ἐπιχείρησιν παρεσκευάζετο*, 'as for a prize worthy of a more earnest effort on the part of the Athenians', or perhaps 'a risk which called for' such an effort. *ἀξιόχρεων*, 'worthy, adequate', is here followed by an infinitive clause. We have, v. 13, *ἀξιόχρεων ὄντων δρᾶν*, in the sense of 'competent': also Hdt. iv. 126.

14. **μεταπέμπων**—'sending for'. In this sense the middle would be expected; Thucydides however uses active and middle indifferently: cf. ch. 15, 4, note on *βουλεύειν*.

19. **προκαλούμενοι εἰ βούλοιντο**—'proposing, if they would, etc.' sc. that they should agree to these terms: the force of *βούλοιντο* extends to the end of the sentence, which is partly elliptical: cf. ch. 37, 8, *ἐκήρυξάν τε εἰ βούλοιντο*.

21. **σφίσι**—the Athenians, referring to subject of *πέμπουσι*, ='to us'. **σφᾶς αὐτούς**—i.e. *τοὺς ἐν τῇ νήσῳ*.

22. **ἐφ' ᾧ...τηρήσονται**—'on condition that they shall be kept': i. 113, *ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται*, 'on condition that they shall have their men restored': so i. 103, *ἐφ' ᾧ τε ἐξίασιν*. For this use of *ἐπί* cf. ch. 16, 24, *αἱ σπονδαὶ ἐπὶ τούτοις ἐγένοντο*: it gives the ground or understanding on which the truce was based. For fut. indic. see Goodwin, § 65, especially beginning and note 5.

ib. **φυλακῇ τῇ μετρίᾳ**—an order not uncommon in Thuc.; cf. ch. 10, 8, *κινδύνου τοῦ ταχίστου*. The definite article here seems to imply a particular kind of imprisonment, which would be called *μετρία*, the conditions of which were supposed to be known to the Lacedaemonians.

23. **ἕως ἂν...ξυμβαθῇ**—'till terms should be arranged concerning the general issue'. **τοῦ πλέονος**—the question of the war in general, as opposed to the smaller part of it which concerned Pylos in particular: so ch. 117, 7, *ξυμβῆναι τὰ πλείω*, 'to make general terms', as opposed to a temporary truce: cf. note on ch. 17, 17, *τοῦ πλέονος*. **ξυμβαθῇ**—aor. pass. of *ξυμβαίνω* (so ch. 23, 8, *παραβαθῇ*): the perf. pass. inf. *ξυμβεβάσθαι* occurs viii. 98.

CHAPTER XXXI

1. ἐπέσχον—'delayed', often used with the acc. of time: ch. 73, 29, *χρόνον δὲ ἐπισχόντες*: cf. ch. 5, 4, note.

2. ὑστεραίᾳ—sc. *ἡμέρᾳ*: ch. 25, 32. The termination *-αιος* is especially used of a day; so i. 61, *τριταῖοι ἀφίκοντο*, 'they came on the third day'.

ib. ἐπ' ὀλίγας ναῦς—the heavy armed men were landed first, the rest of the force following at daybreak, ch. 32, 6. τῆς νήσου ἑκατέρωθεν—'on both sides of the island', =*ab utraque parte*. So words like *inde* are used of the quarter *on* which a movement is made: cf. line 13, *ἐκ*.

8. ὧδε γὰρ διετετάχατο—'the enemy were disposed as follows': *ατο*, an Ionic form, =*ντο* as seen in *ἐλέλυντο*: so v. 6 and vii. 4, *ἐτετάχατο*: iii. 13, *τετάχαται*: *ib.* *ἐφθάραται* i.e. *ἔφθαρ-ν-ται*. In Plat. *Rep.* 533 B we have *τετράφαται* from *τρέπω*. These forms are not found in the orators, the substantive verb, as infr. *τεταγμένοι ἦσαν*, being the usual periphrasis for an unpronounceable third person plural.

9. μέσον δέ—the absence of articles in this clause is remarkable. *μέσον* is indeed often used without *τό* for 'the centre' of an army, and here is similarly used of the centre of the island or of the Lacedaemonian position. On the same principle the definite sense is to be supplied with *ὁμαλώτατον* and *περὶ τὸ ὕδωρ*. There seems to have been only one spring, and that was brackish (*ἁλμυρόν*), ch. 26, 16.

14. καὶ γάρ τι—'for indeed there was also, etc.'; this explains why it was less *ἐπίμαχον*. λίθων—'made *of* stones'; i. 93, *οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται*, 'the lower courses consist of stones of all sorts'. Krüger quotes some other instances. For λογάδην see note on ch. 4, 7.

17. εἰ καταλαμβάνοι—'if they should be hard pressed': for *καταλαμβάνω* see note on ch. 20, 4. ἀναχώρησις βιαιοτέρα—a retreat unusually hard pressed: v. 73, *ἡ φυγὴ καὶ ἀποχώρησις οὐ βίαιος οὐδὲ μακρὰ ἦν*: so ii. 33, *βιαιότερον ἀναγαγόμενοι*, after the failure of a naval attempt.

CHAPTER XXXII

3. ἔν τε ταῖς εὐναῖς—*τε* couples this clause with its acc. participle to the nominative λαθόντες τὴν ἀπόβασιν, which is in agreement with *οἱ Ἀθηναῖοι*. Classen quotes from Tac. *Hist.*

i. 45, vinciri *iussum* et maiores poenas daturum *affirmans* praesenti exitio subtraxit. Demosthenes now repeated the manoeuvre by which he had surprised the Ambraciots the year before; iii. 112, *ἅμα ὄρθρῳ ἐπιπίπτει...ἔτι ἐν ταῖς εὐναῖς κ.τ.λ.*

4. **λαθόντες τὴν ἀπόβασιν**—'having landed without being seen'. *ἀπόβασιν* is a *determinant* accusative, 'in the landing': a strange construction. Rutherford inserts *ποιησάμενοι.*

6. **ἐς ἔφορμον**—because all the ships lay round the island at night; ch. 23, 14.

8. **ἐκ μὲν νεῶν ἑβδομήκοντα**—seventy ships were already at Pylos, ch. 23, 18, and Cleon had brought a small number besides. **θαλαμίων**—the oarsmen of the lowest bench, usually called *θαλαμῖται.* They were left to look after the ships, probably as being less able-bodied than the *θρανῖται* and *ζυγῖται*, who had to work longer oars.

According to the calculation on ch. 9, 13, each ship would furnish upwards of 100 men, giving a total of about 8000 sailors. Besides these there were 800 heavy-armed, at least 1600 archers and targeteers, and Messenians and others from the garrison. Demosthenes and Cleon had therefore a force of more than 10,000 men to attack the 420 Lacedaemonians with their attendant Helots.

9. **ὡς ἕκαστοι ἐσκευασμένοι**—'equipped as they severally were', i.e. as well as could be managed in each case. In this phrase, which is far from uncommon, the participle suggests the verb which is to be supplied with *ὡς*: vi. 17, *ταχὺ δ' ἂν ὡς ἕκαστοι προσχωροῖεν*, 'they would speedily join us severally', lit. 'as each (would be inclined to do so)'. **τοξόται τε**—corresponding to *ἐκ μὲν νεῶν*: so i. 144, *τε* answers to *μέν*, where Poppo cites other instances. Krüger writes *τοξόται δέ*. Three divisions of the force are noted, the sailors (*μέν*), the archers etc. brought by Cleon (*τε*), and besides these (*τε*) the Messenians and others on the spot.

12. **κατεῖχον**—'were posted', lit. 'held (their quarters)': viii. 28, *ἐν ᾗ 'Αμόργης πολέμιος ὢν κατεῖχε*, 'was maintaining (his position)': so *habito* = 'to live'; and so 'to keep' is sometimes used in English.

13. **Δημοσθένους δὲ τάξαντος**—Demosthenes, who appears to have directed the entire attack, brought to bear on the Spartans the same tactics that had overthrown his own army in Aetolia (iii. 98, 99). **διέστησαν**—'were divided'; elsewhere used of taking different sides in a quarrel, as ch. 61, 8, *κατὰ πόλεις διέσταμεν.* **κατά**—distributive, 'in bodies of two hundred *or* more'; **τε** and

καί have here a disjunctive force, implying that there were bodies answering both descriptions, some of the stated size, some larger.

14. ἔστι δ' ᾗ—'and at some points': so i. 93, etc.: we have also *ἔστιν ὅτε*, 'at times', i. 25, etc.; and various similar expressions with the relative, as *ἔστιν ὧν*, *ἔστι παρ' οἷς*, *εἰσὶν οἵ*, this last phrase being always plural.

15. τὰ μετεωρότατα—'the highest points'.

17. πρὸς ὅ τι ἀντιτάξωνται—for subj. see note on *καθορμίσωνται*, ch. 13, 13. ἀντιτάξωνται— so vi. 102, *ἀντετάξαντο πρὸς τοὺς Ἀθηναίους*, 'faced, drew up against': cf. ch. 11, 3 *ἐτάξαντο*: ch. 35, 10, etc. The aor. middle not having a passive force we must understand 'themselves' or 'their forces' in all these cases; indeed an object is expressed after *ἀντιτάξασθαι* in ii. 87 and iii. 56.

18. ἀμφίβολοι—'exposed on all sides, between two fires': so ch. 36, 19: ii. 76, *ἐν ἀμφιβόλῳ*: from *βάλλω* in the sense of 'to shoot at, hit with a missile', as in line 19, and often in this description. τῷ πλήθει—'from the number' of their assailants; dat. of instrumental cause.

22. ᾗ χωρήσειαν—opt. because of *ἔμελλον*, 'wherever they went the foe were sure to be in their rear'; it corresponds to *ᾗ ἂν χωρήσωσιν* after a present. Classen is perhaps right in taking οἱ πολέμιοι as nom. to *χωρήσειαν*, as *πολέμιοι* is used in line 16 of the Lacedaemonians. In most editions the comma is placed after *χωρήσειαν* and *πολέμιοι* is nom. to *ἔμελλον*.

ib. ψιλοὶ καὶ οἱ ἀπορώτατοι—*ἄπορος* is taken by nearly all commentators as meaning in this passage 'hard to deal with', of those against whom a *πόρος* or 'means of acting' can not be found. The sense then is 'light armed troops and those the most difficult to cope with'. The words *καὶ οἱ* come in very awkwardly with *ἀπορώτατοι*, and *καί* is bracketed by Classen, who takes *ψιλοὶ οἱ ἀπορώτατοι* as subst. before adj. like *κινδύνου τοῦ ταχίστου*.

Probably however καὶ οἱ ἀπορώτατοι means 'even the worst provided', being in *partial apposition* with *ψιλοί* and closely connected with *ἔχοντες ἀλκήν*. This view avoids any difficulty as to the construction of *καὶ οἱ*, and gives the excellent sense that *even the least efficient* combatants proved in the circumstances very effective foes.

It is to be noticed that adjectives which, like *ἄπορος*, admit of both an active and a passive meaning, have usually an active sense when used of persons, and a passive sense when

used of things: e.g. Soph. *Ant.* 79, *βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος*, 'I am unable *to do*', compared with *ib.* 90, *ἀμηχάνων ἐρᾷς*, 'you are enamoured of what can not *be done*'. So *ἄπορος* of persons would naturally be 'without means', as i. 9, *ἦλθεν ἐς ἀνθρώπους ἀπόρους*: Soph. *Ant.* 360, *ἄπορος ἐπ' οὐδὲν ἔρχεται*. It is however certainly used sometimes of persons in the passive sense, e.g. Plat. *Apol. Socr.* 18 D: Eur. *Bacch.* 800.

24. **ἐκ πολλοῦ ἔχοντες ἀλκήν**—*ἀλκή*, 'prowess, spirit for fighting': ii. 84, *ἐς ἀλκὴν τρέπεσθαι* opposed to *φεύγειν*: *ib.* 87, *τέχνη ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ*. The meaning is that the light troops proved valiant and formidable foes with missiles from a distance (*ἐκ πολλοῦ*): cf. iii. 30, (*θάλασσαν*) *ᾗ ἡμῶν ἡ ἀλκὴ τυγχάνει μάλιστα οὖσα* = 'where our main strength lies'. So Aristotle, *Eth. Nic.* iii. 6 (9). 11, says the *ἀνδρεῖος* is brave, *ἐν οἷς ἔστιν ἀλκή*, 'in circumstances where a man can strike a blow for life and honour'.

25. **οἷς μηδὲ ἐπελθεῖν**—The neg. *μή* implies *such that*, like *qui* with the subjunctive.

ib. **φεύγοντές τε γάρ**—explains *οἷς μηδὲ ἐπελθεῖν*. **ἐκράτουν**—'got the better', i.e. in speed. **ἀναχωροῦσιν**—dat. participle: ii. 79, *ἀναχωροῦσιν ἐνέκειντο*.

27. **γνώμη**—'plan' or 'design' as formed in the mind. **τό τε πρῶτον...καί**—cf. ch. 103, 15. **ἐπενόει**—'planned'.

CHAPTER XXXIII

2. **ὅπερ ἦν πλεῖστον**—'what was in fact the main portion of the troops': ii. 4, *τὸ πλεῖστον*, 'the main body': i. 73, *τὸ πλέον*.

6. **ἐς χεῖρας ἐλθεῖν**—'to come to close quarters': so ch. 96, 9: ch. 43, 9, *ἦν ἡ μάχη ἐν χερσὶ πᾶσα*.

ib. **ἐξ ἐναντίας**—'opposite, in face': ch. 35, 13, etc.: so iii. 92, *ἐκ καινῆς*: i. 77, *ἀπὸ τῆς πρώτης*, etc. A fem. noun is supposed in these expressions, but it is not always clear what noun.

9. **τῇ σφετέρᾳ ἐμπειρίᾳ**—'their special skill' as heavy armed infantry: ii. 89, *διὰ τὴν ἐν τῷ πεζῷ ἐμπειρίαν τὰ πλείω κατορθοῦντες*.

12. **ᾗ μάλιστα**—lit. 'wherever especially', i.e. at any particular point where: so *τί μάλιστα*; 'what in particular?' The Latin use of *maxime* with *tum*, *cum*, etc. corresponds to this. The opt. and imperf. are *frequentative*.

13. **καὶ οἱ ὑποστρέφοντες**—'and those who retired': for the use of the article cf. ch. 46, 19, *τοὺς ἐλθόντας*: v. 5, *τούτοις ἐντυχὼν τοῖς κομιζομένοις*, etc. In the present passage many editions read *οἵ* demonstrative, as in ch. 68, 30. (See Jowett's note; and Lidd. and Scott on *ὁ* and *ὅς*.)

14. **ἄνθρωποι κούφως τε**—two reasons are given for the success of the light troops; their equipment enabled them to elude the enemy, and the ground was in their favour. The first reason is expressed by **ἐσκευασμένοι** and **προλαμβάνοντες** in agreement with *ἄνθρωποι*, the second by the dat. **χωρίων τε χαλεπότητι** *κ.τ.λ.* It is therefore the *τε* after *χωρίων* which corresponds to *κούφως τε*. It is however possible to take *τε* and *καὶ* as merely connecting *ἐσκευασμένοι* and *προλαμβάνοντες*.

ib. **προλαμβάνοντες τῆς φυγῆς**—'getting the advantage in their flight': vii. 80, *προὔλαβε πολλῷ*, 'got far ahead'. *φυγῆς* is explained as a *partitive* genitive: so ch. 47, 17, *ἐπετάχυνον τῆς ὁδοῦ*, 'quickened on their road': Hdt. iii. 105, *προλαμβάνειν τῆς ὁδοῦ*.

15. **χωρίων τε χαλεπότητι**—'and from difficulty of ground': *χωρία*, various spots where a struggle took place.

16. **καὶ...ὄντων**—either this means 'which also were', or *καὶ* connects the dative *χαλεπότητι* with a gen. abs. *τραχέων ὄντων*. In the latter case the construction is confused between *χωρίων τε χαλεπότητι καὶ τραχύτητι* and *χωρίων τε χαλεπῶν καὶ τραχέων ὄντων*. A somewhat similar irregularity is noticed on ch. 9, 20.

CHAPTER XXXIV

2. **ἠκροβολίσαντο**—'skirmished': iii. 73, etc. The aor. implies that this skirmishing is now to be considered at an end.

3. **ἐπεκθεῖν**—'to run out against': used in v. 9 of a sally from Amphipolis. The variety of words used in these chapters for attacking an enemy is worthy of notice.

4. **γνόντες αὐτούς**—a long sentence loosely strung together, consisting chiefly of participial clauses in agreement with *οἱ ψιλοί*. The verb does not come till line 12.

5. **τῷ ἀμύνασθαι**—with *βραδυτέρους*, either '*from* defending themselves', i.e. from keeping up the struggle so long; or, with var. lect. *ἀμύνεσθαι*, *in* defending themselves. The latter view gives the better sense in a similar passage, vii. 43, *ὅπως τῇ παρούσῃ ὁρμῇ μὴ βραδεῖς γένωνται*.

ib. **καὶ αὐτοὶ...εἰληφότες**, 'and having themselves derived the greatest confidence'. **τῇ ὄψει**—lit. 'from their seeing', i.e. the sight of their overwhelming superiority in numbers: iii. 38, *οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες*, 'from having seen it'.

7. **ξυνειθισμένοι**—lit. 'having become more habituated to the enemy's no longer appearing equally formidable to them', i.e. having learned by now to dread their enemy less.

9. **ἄξια τῆς προσδοκίας**—'corresponding to their expectation': v. 60, *οὐδὲν ἄξιον τῆς παρασκευῆς*: so vi. 21, *ἄξιον τῆς διανοίας.*

10. **δεδουλωμένοι**—'cowed', like slaves before their masters (Arnold): ii. 61, *δουλοῖ τὸ φρόνημα.* **ὡς ἐπὶ Λακεδαιμονίους**—'considering that they were going against Lacedaemonians': cf. note on ch. 2, 1.

12. **ἀθρόοι**—with **ἐμβοήσαντες**: ch. 112, 3, *στρατὸν ἐμβοήσαντα ἀθρόον*: ii. 92, *ἀπὸ ἑνὸς κελεύσματος ἐμβοήσαντες.*

17. **ἐχώρει πολὺς ἄνω**—'rose up in clouds'. **τὸ πρὸ αὑτοῦ**—'what was before *one's self*', *τινὶ* or *τινὰ* being implied: ch. 62, 12, *τὴν αὑτοῦ τινὰ σωτηρίαν προϊδεῖν.*

20. **φερομένων**—'pouring on them': Plat. *Rep.* 496 D, *ἐν χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πνεύματος φερομένου. φέρεσθαι* often = to move, as of the heavenly bodies, *ib.* 529 D: Cic. *Acad.* ii. 26. 82, sol tanta incitatione *fertur:* so *ἡ φορά, motion,* Ar. *Eth. Nic.* x. 3 (4). 3.

ib. **τό τε ἔργον χαλεπόν**—'so now the struggle began to go hard with the Lacedaemonians': cf. ch. 25, 42, *χαλεπῶς ἀπεχώρησαν.* **καθίστατο**—stronger than *ἐγίγνετο*, as implying a more fixed result: cf. ch. 26, 29, *καθεστήκει.*

21. **οὔτε**—the next *τε* corresponds to this. **οἱ πῖλοι**—'felt cuirasses', or according to others 'felt helmets'. **ἔστεγον**—'were proof against'; *στέγω* in this sense = 'to keep out': ii. 94, *νῆες οὐδὲν στέγουσαι*, of leaky vessels.

22. **ἐναποκέκλαστο**—the broken spears were sticking *in* their cuirasses and shields, and impeding their movements. **βαλλομένων**—gen. abs. 'as they got hit'.

23. **εἶχόν τε**—'and they could do nothing with themselves', not knowing which way to turn, or how to act. Subordinate to this sentence and explanatory of it are the three following clauses introduced by *μέν*, *δέ*, and *τε.*

24. **τῇ ὄψει**—lit. 'in respect of seeing', as in line 6: iii. 112, *οὐ καθορωμένους τῇ ὄψει.*

26. **παραγγελλόμενα**—'orders': so ii. 11, etc.: v. 71, *παρήγγελλεν*, 'passed the word', or gave orders. **κινδύνου...περιεστῶτος**—'being surrounded by danger on every side': cf. note on *περιεστός*, ch. 10, 4. **καθ' ὅ τι**—'as to how', with *ἀμυνομένους σωθῆναι*.

CHAPTER XXXV

1. **τέλος δέ**—'but at last', an accusative used adverbially; sometimes in the middle of a sentence: ii. 100, *ὥστε τέλος ἡσυχίαν ἦγον*: cf. the adverbial use of *ἀρχήν*, 'to begin with'. **τραυματιζομένων**—imp., lit. 'were being wounded'.

2. **ἐν τῷ αὐτῷ**—'on the same ground'. **ἀναστρέφεσθαι**—lit. 'to move to and fro': vii. 44, *ὁπλῖται οὐκ ὀλίγοι ἐν στενοχωρίᾳ ἀνεστρέφοντο*: Matt xvii. 22, *ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ*. The Lacedaemonians suffered more from the missiles because their movements were confined within a small space.

ib. **ξυγκλήσαντες**—'closing up', or locking their shields together': v. 71, *ἡ πυκνότης τῆς ξυγκλήσεως*, 'locking up closely'. With the act. aor. is to be understood 'their shields' or 'their ranks': cf. note on ch. 32, 17, *ἀντιτάξωνται*.

5. **ἐνέδοσαν**—'gave in' or 'gave ground', so ch. 37, 2, etc.: cf. ch. 19, 21. **ὑποχωροῦντες ἐγκατελαμβάνοντο**—'were caught *in* making their retreat,' or '*on* the field' (cf. *ἐγκατάληψιν* v. 72 fin.).

9. **μετὰ τῶν ταύτῃ**—called *μέρος τι οὐ πολύ*, ch. 31, 11. **ταύτῃ**—'at this point'.

11. **περίοδον...εἶχον**—'could not surround and hem them in from the strength of the position'. **αὐτῶν**—*objective* gen. with *περίοδον* and *κύκλωσιν*: so *σφῶν*, line 19. Words in *ωσις* have an active force; *κύκλωσις*, 'encircling', *ἐλευθέρωσις*, 'setting free', etc.: iii. 78, *φοβούμενοι τὴν περικύκλωσιν*, 'fearing that the foe would surround them'. **οὐχ εἶχον**—i.e. had not the power of effecting.

13. **ὤσασθαι**—cf. ch. 11, 15.

14. **καὶ τῆς ἡμέρας**—'and in fact for the greatest part of the day'. *καί* not uncommonly thus gives a further definition or explanation, sometimes even a correction, of what has gone before. It may then be translated by some such expression as 'in fact', 'that is to say', etc.; cf. ch. 33, 2, *καὶ ὅπερ ἦν*.

17. **οἱ μὲν ἐξελάσασθαι**—'the one to dislodge (the enemy) from the hill, the others to maintain their ground': vii. 5, *ἐξελάσασθαι ἐκ τῆς χώρας*.

CHAPTER XXXVI

1. **ἀπέραντον**—'when it proved endless'; sc. the struggle (*τὸ ἔργον*) or the matter generally.

3. **ἄλλως ἔφη πονεῖν σφᾶς**—'said they were wearying themselves to no purpose': i. 109, *τὰ χρήματα ἄλλως ἀναλοῦτο*. *πονεῖν* more commonly means 'to be in distress': i. 30, *οἱ ξύμμαχοι ἐπόνουν*: or 'to be hard pressed' in battle: ch. 96, 25, *ἐπόνει τὸ εὐώνυμον*.

ib. **σφᾶς**—see note on ch. 9, 21. The Messenian said *ἄλλως πονοῦμεν*, which is thus represented in *oratio obliqua*. As the subject of *πονεῖν* is not identical with the subject of *ἔφη*, but much more extensive, the former is naturally put in the accusative; and this is no violation of the principle by which *ἄλλως πονεῖ* becomes in *orat. obliq.* *ἄλλως ἔφη* (*αὐτὸς*) *πονεῖν*: cf. Krüger on iii. 111, *νομίσας καταπροδίδοσθαι σφᾶς*, where he cites a large number of similar instances, e.g. vi. 49: vii. 4 and 48: viii. 32. (See however ch. 114, 31.)

6. **δοκεῖν βιάσασθαι**—'he was resolved to force the approach'. *δοκῶ* and *δοκῶ μοι* take an *aor.* or *present* inf. in the sense 'I have a mind to, am determined': Ar. *Av.* 671, *ἐγὼ μὲν αὐτὴν καὶ φιλῆσαί μοι δοκῶ*, 'I mean to kiss her': id. *Vesp.* 177, *τὸν ὄνον ἐξάγειν δοκῶ*: cf. Wayte's note on Plat. *Protag.* 340 A, *δοκῶ μοι παρακαλεῖν*. *βιάσεσθαι* (Cob.) is tempting.

7. **ἐκ τοῦ ἀφανοῦς**—so ch. 96, 24: i. 51, *ἐπέπλεον ἐκ τοῦ ἀφανοῦς*. **ἐκ** either means 'starting from where he could not be seen', like ii. 19, *ὁρμήσαντες ἀπ' αὐτῆς*, or is used adverbially with *τοῦ ἀφανοῦς*, meaning 'so as not to be seen': so *ἐκ τοῦ φανεροῦ*, *ἐκ τοῦ προφανοῦς*, etc.

8. **κατὰ τὸ ἀεὶ παρεῖκον**—the meaning is that he made his way as he could find a passage from place to place along the cliffs. **κατά**—'along, by way of', as in ch. 26, 33. **παρεῖκον**—'affording an opportunity or chance' of getting along: iii. 1, *ὅπῃ παρείκοι* 'wherever a chance offered'. **ἀεί**—'from time to time', i.e. from point to point.

9. **προσβαίνων**—'making his approach': also in iii. 22: ch. 129, 24, etc. Some manuscripts have *προβαίνων*, 'advancing'.

14. **ἐπέρρωσεν**—'gave fresh confidence to': cf. note on *ῥώμη*, ch. 29. 10: in pass. vii. 17, *πολλῷ μᾶλλον ἐπέρρωντο*. *ἐπί* in comp. implies sequence, as in *ἐπισκευάζω*, to *repair*, *ἐπιβιόω*, to *survive*, *ἐπιγαμέω*, to marry a *new* wife: cf. ch. 38. 9. *ἐφῃρημένου*.

16. **ξυμπτώματι**—a (rare) substantive from *ξυμπίπτω*, 'to fall out, happen' or 'to happen together'. It means therefore 'a chance' or 'coincidence of circumstances'. Dem. *in Dionys.* 1295, *ἀκούσιον σύμπτωμα* = an unavoidable mischance: Ar. *Rhet.* i. 9. 32 (where see Cope's note), *σύμπτωμα* = 'an accidental coincidence': as applied to disease it is our *symptom*. In ch. 68, 10, we have the verb *ξυνέπεσε*, 'it fell out at the same time'.

18. **ἐκεῖνοί τε...οὗτοί τε**—taken by the majority of editors as a parenthetical sentence. In some editions, however, there is no stop after **οὗτοί τε**, which is taken as nom. to *οὐκέτι ἀντεῖχον*. According to this latter view the words *οἱ Λακεδαιμόνιοι κ.τ.λ.* are by a change of construction left without a verb.

ib. **ἐκεῖνοι**—the Lacedaemonians at Thermopylae. **τῇ ἀτραπῷ**—'by *the* path', known to all Greeks: see Hdt. vii. 213, seq. **οὗτοί τε**—sc. *διεφθάρησαν*, though as a matter of fact they were not all slain but compelled to surrender.

20. **πολλοῖς τε**—two reasons for their giving ground, the one expressed by part. *μαχόμενοι*, the other by dat. *ἀσθενείᾳ*. **διὰ τὴν σιτοδείαν** gives the reason for *ἀσθενείᾳ*.

CHAPTER XXXVII

1. **γνοὺς...ὅτι**—followed, after an intervening clause, by the participial construction **διαφθαρησομένους**, as if *ὅτι* had not preceded: so v. 46, *εἰπεῖν τε ἐκέλευον ὅτι...ἤδη ἂν πεποιῆσθαι*. See Madvig, § 159 R. 4, for similar irregularities.

2. **ὁποσονοῦν**—'ever so little', lit. 'how much soever': vi. 56, *εἰ καὶ ὁποσοιοῦν τολμήσειαν*, 'if ever so few should make the venture': *οὖν* added to a rel. pronoun or adverb having the same force as the Latin *cumque*.

6. **ἐπικλασθεῖεν τῇ γνώμῃ**—'they might be shaken in their resolution'. Here *γνώμη* is the 'determination' to resist to the last: in iii. 59 the same phrase is used of a 'fixed purpose' to do justice without mercy: in iii. 67 *ἐπικλασθῆναι* by itself means 'to be softened'. **τὰ ὅπλα παραδοῦναι**—explanatory of what the Athenians hoped for. Classen brackets these words, believing them to have been inserted from the following line.

8. **ἐκήρυξάν τε**—'so they made proclamation': ch. 4, 12. **εἰ βούλοιντο κ.τ.λ.**—sc. that they should do so: cf. ch. 30, 18: iii. 52, *προπέμπει κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν*: v. 115, *ἐκήρυξαν εἴ τις βούλεται Ἀθηναίους λῄζεσθαι*.

10. **ὥστε βουλεῦσαι**—'on condition that the Athenians should decide', lit. 'so that': ch. 46, 11, *ξυνέβησαν ὥστε*, 'they made terms on condition that': Xen. *Anab.* ii. 6. 6, *ἐξὸν ῥᾳθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν*, 'when he might live at ease, he prefers labour provided he may be at war'.

ib. **ἐκείνοις**—the Athenians, though just spoken of, are called *ἐκεῖνοι*, 'those yonder', because in place and in interests alike they are remote from the Lacedaemonians, with whom this part of the sentence deals: iii. 52, *παραδοῦναι τὴν πόλιν τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρήσασθαι*: ii. 11, *ὅταν ἐν τῇ γῇ ὁρῶσιν ἡμᾶς δῃοῦντάς τε καὶ τἀκείνων φθείροντας*, 'when (the Athenians) once see us in their country ravaging and wasting the possessions of our enemies yonder', i.e. of the Athenians. So in the orators a person just named is often called *ἐκεῖνος*, when not present in the court or immediately concerned in the case: *ille* is similarly used.

The following are instances of the Thucydidean use of this pronoun: i. 132, *παιδικά ποτε ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ*, where both *αὐτοῦ* and *ἐκείνῳ* refer to Pausanias (see Shilleto's note for parallels): ii. 7, *Λακεδαιμονίοις...τοῖς τἀκείνων* (sc. *τῶν Λακεδαιμονίων*) *ἑλομένοις*: viii. 45, *ὡς οἱ Χῖοι...ἀξιοῦσι...ἄλλους ὑπὲρ τῆς ἐκείνων* (sc. *τῶν Χίων*) *ἐλευθερίας κινδυνεύειν.*

CHAPTER XXXVIII

2. **παρῆκαν**—'dropped', or 'lowered', shewing that they ceased to resist: so Hdt. iii. 128, *μετῆκαν τὰς αἰχμάς*, 'dropped their spears', or 'lowered their spear points', in token of submission. **οἱ πλεῖστοι**—'for the most part'; partial apposition; see note on ch. 6, 4.

3. **δηλοῦντες προσίεσθαι**—*δηλῶ* is commonly followed by a participle, but here by the infin., to avoid the concurrence of two participles: so ch. 47, 8, *κατάδηλοι ὄντες...μὴ ἂν βούλεσθαι.* **προσίεσθαι**—'to accept, approve of', with acc.: so ch. 108, 26, *ἃ μὴ προσίενται.* The literal meaning is 'to take, draw to oneself', hence 'to admit, adopt'. It is also used with nom. of thing and acc. of person, meaning, 'to bring over, attract': Ar. *Eq.* 359, *ἓν δ' οὐ προσίεταί με*, 'one thing pleases me not': Hdt. i. 48, *οὐδὲν προσίετό μιν.* 'With this, and the former signf., may be compared the double idiom, *I like it not,—it likes me not*' (Lidd. and Scott).

6. **ἐκείνων**—'on the part of the Lacedaemonians'.

8. **τοῦ δὲ μετ' αὐτόν**—with *ἐφῃρημένου*, 'the officer who had been chosen to succeed after him'. So when the first and second in command had fallen at Olpae the leadership devolved

on Menedaeus (iii. 109). ἐφηρημένου is the *pluperfect* participle, the appointment having been made beforehand in view of a possible future contingency: for ἐπί in comp. implying sequence, see note on ch. 36, 14. For the position of the words cf. note on ch. 5, 10.

11. εἴ τι ἐκεῖνοι πάσχοιεν—'if anything should befall them' a frequent euphemism, meaning if they should fall=*si quid illis accidisset* (Suetonius uses *evenio* in the same way): cf. Ar. *Vesp.* 385, ἤν τι πάθω 'γώ: Eur. *Iph. T.* 753, ἤν τι ναῦς πάθῃ: Dem. *Lept.* 472, ἐάν τι συμβῇ ποτέ. The *opt.* with εἰ in *orat. obliqua* in a sentence referring to past time, often represents ἤν with *subj.* in *orat. directa* in a sentence referring to present time (Madvig, § 132 a).

12. διακηρυκεύσασθαι—'to send a message across': like διαπλεύσας, line 17: διεβίβαζον, ch. 8, 46. In such words the mid. voice is used of those who *employ* the herald or *get* the message sent.

14. ἐκείνων μέν—i.e. of the Lacedaemonians; put first in the sentence for emphasis, in construction governed by οὐδένα. ἀφέντων—sc. τῶν Ἀθηναίων, 'the Athenians allowing no Lacedaemonians (to pass over)'.

17. ὁ τελευταῖος διαπλεύσας...ἀνήρ—'the messenger who crossed last'. All the words between the article and the substantive form the epithet of ἀνήρ, while τελευταῖος especially belongs to and qualifies διαπλεύσας: so ch. 8, 49, οἱ τελευταῖοι (sc. διαβάντες) καὶ ἐγκαταληφθέντες.

19. ὅτι—not uncommonly introduces the actual words: v. 10, λέγει ὅτι, οἱ ἄνδρες ἡμᾶς οὐ μένουσι. This is a well-known usage in New Testament Greek.

20. μηδὲν αἰσχρὸν ποιοῦντας—'provided you do nothing dishonourable'. Possibly implying, as the scholiast says, that death was more noble than surrender: at any rate thrusting all possible responsibility on their unfortunate countrymen.

26. διεσκευάζοντο—this verb is only found here in Thucydides, who elsewhere prefers παρασκευάζομαι. The preposition probably denotes the different arrangements of the Athenians for *disposing* their force or *distributing* their prisoners, as in the following διεδίδοσαν.

28. διεκομίσαντο—κομίζομαι is the word commonly used for recovering or obtaining the restoration of the bodies of the slain: compounded with διά it means 'conveyed across to themselves' or 'got conveyed across': so in i. 89 it is used of the bringing back of the women and children to Athens from Salamis, where they had been placed during the Persian invasion.

31. **τοσοίδε**—'the following number'; see note on *τοιάδε*, ch. 9, 29. **ὀκτὼ ἀποδέοντες τριακόσιοι**—'three hundred all but eight', lit. 'failing, falling short of eight'. *ὀκτώ* is genitive: ii. 13, *τριακοσίων ἀποδέοντα μύρια* = 9700.

36. **σταδία**—'standing, hand to hand': Hom. *Il.* xiii. 314, *σταδίῃ ὑσμίνῃ*, 'close fight': so *ἐν σταδίῃ* alone, *ib.* 514, etc.: cf. vii. 81, *οὐ ξυσταδὸν μάχαις ἐχρῶντο*, 'they did not fight pitched battles'.

CHAPTER XXXIX

1. **χρόνος δὲ ὁ ξύμπας**—the same order is found i. 1, *κίνησις γὰρ αὕτη μεγίστη ἐγένετο*, the substantive being put first in such instances in order to shew at once what the sentence is about. **ἐγένετο**—'amounted to': see note on 9, 12.

5. **ἀπῆσαν**—'were away' a correction of Cobet's for *ἀπήεσαν* 'went away', the proper form of writing which is *ἀπῇσαν* (*Nov. Lect.* p. 346): the same correction is made ch. 42, 20.

6. **τοῖς ἐσπλέουσι**—neuter, 'by the provisions thrown in': ch. 27, 3, *σῖτος ἐσπλεῖ*. The Athenians had a blockading squadron at Salamis, ii. 93, *τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν μηδέν*, 'to prevent imports or exports'.

8. **ἐγκατελήφθη**—i.e. were found in the island on its capture: note on ch. 8, 49.

9. **ἢ πρὸς τὴν ἐξουσίαν**—'than he might have done'; lit. 'than (was possible) looking at, having regard to, his ability'.

12. **μανιώδης**—this refers to the mad and reckless manner in which Cleon asserted that *he* would perform a dangerous military enterprise in a given time. There was nothing insane in the attempt itself. Plutarch (*Nic.* ch. 7) says that the Athenians were wont to indulge Cleon's *κουφότης* and *μανία*. He shewed no *μανία* in carrying out his undertaking, but succeeded (*ib.* ch. 8) *τύχῃ χρησάμενος ἀγαθῇ καὶ στρατηγήσας ἄριστα μετὰ Δημοσθένους*.

13. **ἀπέβη**—'was fulfilled, came off': iii. 26, *οὐδὲν ἀπέβαινεν αὐτοῖς ὧν προσεδέχοντο*, 'none of their expectations were realized': iii. 93, *παρὰ δόξαν αὐτοῖς ἀπέβη*: ch. 104, 11, *οὐδὲν ἀπέβαινεν*. *ἀπό* thus used in composition signifies a result *corresponding to* what goes before; thus *ἀποδίδωμι* often = to give *in the proper quarter*, e.g. to *deliver* a letter, to *pay due* honour, etc.

14. ὑπέστη—'undertook'; the lit. meaning of ὑφίσταμαι in this sense being to *place oneself under* an engagement: viii. 29, ὥσπερ ὑπέστη: Hom. *Il.* iv. 267, ὡς ὑπέστην: also with inf. and with acc.

CHAPTER XL

5. ἠξίουν—'expected', lit. 'thought it worthy of them': i. 136, οὐκ ἀξιοῖ φεύγοντα τιμωρεῖσθαι, 'he calls on him not to avenge himself on an exile': iii. 44, οὐκ ἀξιῶ ὑμᾶς τὸ χρήσιμον ἀπώσασθαι, 'I would not have you reject'. In such instances the negative is placed as with οὔ φημι = *I deny* or *refuse:* i. 28, πόλεμον δὲ οὐκ εἴων ποιεῖν, 'they urged them not to make war'

6. ἀπιστοῦντές τε—this nominative has no verb, the construction being altered after the introduction of the clause with gen. abs. τινὸς ἐρομένου.

9. δι' ἀχθηδόνα—'for the sake of annoyance', i.e. in order to insult or mortify. διά with acc. usually means 'in consequence of'; sometimes however it is used, like ἕνεκα, of the object or purpose; ii. 89, διὰ τὴν σφετέραν δόξαν, 'for the sake of their honour': ch. 102, 20, διὰ τὸ περιέχειν αὐτήν, 'for the sake of enclosing it': v. 53, διὰ τοῦ θύματος τὴν ἔσπραξιν, 'for the sake of exacting payment of the sacrifice': so Plat. *Rep.* 524 c, διὰ τὴν τούτου σαφήνειαν, 'for the sake of making this clear': Dem. *Boeot.* 1004, δι' ἐπήρειαν, 'for spite': Ar. *Eth. Nic.* iv. 3 (8). 31, δι' ὕβριν.

10. καλοὶ κἀγαθοί—'A title', says Arnold, 'corresponding, in the union which is expressed of personal qualities with a certain superiority of birth and condition more nearly with our word *gentleman* than with any other. The Spartans prided themselves on being all καλοὶ κἀγαθοί; and the question, put probably by a democratical seaman, was intended to sneer at once at the pretension and the name'. The term is only found here and viii. 48 (also as a quotation): see Neil, Ar. *Eq.* Ap. ii.

11. ἄτρακτος—a word meaning some kind of reed, or thorn, and thence applied to anything made thereof. In prose it means a *spindle*, and is used by the poets for an *arrow*. Probably the Laconians used the word in the latter sense; though some suppose that the heavy-armed soldier called darts and arrows *spindles* in contempt.

13. ὁ ἐντυγχάνων—διεφθείρετο—Classen takes ἐντυγχάνων absolutely, 'he who came in the way, he who chanced', governing τοῖς τε λίθοις καὶ τοξεύμασι by διεφθείρετο. For this use of ἐντυγχάνω cf. ch. 132, 20, τοῖς ἐντυχοῦσιν ἐπιτρέπειν. Here

however the run of the words seems to connect ἐντυγχάνων with what follows. Thucydides in fact often adopts such an order that the intermediate words may be governed either by what precedes or what follows, or may indeed depend upon both; cf. ch. 17, 10. Note the force of the imperfect tense in ἐντυγχάνων and διεφθείρετο, 'he who (from time to time) came in the way was slain (on each occasion)'.

CHAPTER XLI

1. **ἐβούλευσαν**—'resolved'; see note on ch. 15, 4.

3. **μέχρι οὗ**—with subjunctive without ἄν: ch. 16, 19.

7. **ὡς ἐς πατρίδα ταύτην**—lit., 'as into their native country in this', = ἐς ταύτην ὡς (ἐς) πατρίδα. In prose οὗτος without the article is always predicative in force: ἔχων τοῦτο ἐπίγραμμα 'having this as an inscription', not 'having this inscription'.

ib. **ἔστι γὰρ ἡ Πύλος κ.τ.λ.**—nearly similar words are used in ch. 3, 15, where we have the reasons for which Demosthenes wished to occupy Pylos.

9. **ἐληΐζοντο**—Classen reads ἐληΐζοντο instead of ἐλήιζόν τε, on the ground that the word, which occurs six times in Thucydides, should always be in the middle voice: so iii. 85, ἐληΐζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἔβλαπτον.

13. **καὶ φοβούμενοι**—'fearing lest they should have some of the institutions in the land still further revolutionized'; fearing, that is, a new insurrection of the Helots, or some other rising against their aristocratic rule: cf. ch. 55, 8, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν, 'relating to their constitution'.

16. **ἔνδηλοι εἶναι**—sc. οὐ ῥᾳδίως φέροντες, 'to betray their uneasiness': ii. 64, μὴ ἔνδηλοι ἔστε βαρυνόμενοι, 'do not shew your distress'.

19. **φοιτώντων**—'though they often came': for gen. abs. see ch. 3, 8.

CHAPTER XLII

The Athenians, in the warlike and hopeful temper caused by their success at Pylos, now begin a series of attempts to occupy points on the enemy's coast. The command is taken by Nicias, who was both encouraged to action and incited to rivalry by the glory which Cleon had gained.

1. **εὐθύς**—with μετὰ ταῦτα: i. 56, μετὰ ταῦτα δ' εὐθύς.

4. ἐν ἱππαγωγοῖς ναυσί—'in horse-transports'; first mentioned by Thuc. in 430, when they were made by the Athenians out of old ships (ii. 56): *ἱππαγωγὰ πλοῖα* were used by the invading Persians under Xerxes (Hdt. vii. 79). Aristophanes, lauding the services of the cavalry in this expedition to Corinth, says of the horses (*Eq.* 599), *εἰς τὰς ἱππαγωγοὺς εἰσεπήδων ἀνδρικῶς.*

8. πλέοντες—'in their voyage', imperf. part., as in ch. 3, 1, referring to the progress of the whole enterprise: the aor. ἔσχον denotes the first operation attempted. ἅμα ἕῳ goes with *ἔσχον*: if it referred to the departure from Athens *πλεύσαντες* would be required.

ib. μεταξὺ Χερσονήσου καὶ Ῥείτου—see the map in Arnold's edition. The Chersonesus, or peninsula, was a promontory formed by a low ridge of mount Oneion, which intercepted the view between Cenchreae and the beach where the Athenians landed. Rheitus, 'the beck', was not quite two miles to the south.

10. τὸ πάλαι—at the time of the Dorian conquest of Peloponnesus, known as 'the return of the Heraclidae'. The legend is that the Dorians under Aletes reduced Corinth by incessant attacks, expelled the Aeolian dynasty of Sisyphus, and became thenceforth the dominant race. ἱδρυθέντες—'having established themselves', with *πρός*: so i. 131, *ἐς Κολωνὰς ἱδρυθείς.*

12. ἐπ' αὐτοῦ—note the demonstrative form of the second clause in a relative sentence.

14. κατέσχον—so *κατασχόντες*, ch. 54, 1; 57, 13.

16. ὁ δὲ Ἰσθμὸς εἴκοσι—reckoning to the extreme south of the isthmus where Cenchreae stands.

17. ἐκ πλείονος—'from some time back': ch. 103, 15, *ἔπραξάν τε ἐκ πλείονος*: so v. 82: viii. 88. The order of the sentence will admit of taking ἐκ πλείονος either with the words which follow it or with those which go before, while in sense either connexion is right. Timely warning enabled the Corinthians to take timely precautions. τῶν ἔξω Ἰσθμοῦ—i. e. those on the north towards Megara, who had their own coast to watch. Note the absence of the article with *Ἰσθμοῦ*: cf. ch. 18, **11** note.

20. ἀπῇσαν—a correction for *ἀπῄεσαν*: cf. ch. 39, 5. Poppo retains *ἀπῄεσαν ἐν* as being equivalent to *ἀπῆλθον καὶ ἀπῆσαν ἐν.*

22. νυκτὸς καταπλεύσαντες—the Athenians made the coast (*κατά*) while it was still night, and landed at daybreak, line 8. τὰ σημεῖα—if it was still night these were fire-signals raised by

the watchers on the coast: so ii. 94 and iii. 22, *φρυκτοὶ ᾔροντο πολέμιοι*: iii. 80, *ἐφρυκτωρήθησαν ἑξήκοντα νῆες*: cf. ch. 111, 4. *σημεῖα ἤρθη* is used i. 49; i. 63; vii. 34, of a signal for battle: and viii. 95 of a signal for embarkation.

24. **Κεγχρειᾷ**—sing. as in ch. 44, 16: viii. 10 etc. *Κεγχρειαί*. **ἦν ἄρα**—cf. ch. 8, 24.

CHAPTER XLIII

3. **ἦλθεν ἐπί**—'advance upon'; not in a hostile sense.

5. **τοῖς ἄλλοις**—'with the rest', sc. under his command: dat. of the force *with which* the attack was made, a regular and common construction: cf. ch. 42, 3: Madvig, § 42.

ib. **ξυνέβαλλεν**—'was to encounter' the enemy, or 'went on to encounter': the imp. is read by most editors on good manuscript authority; Arnold has *ξυνέβαλε*.

7. **ἔπειτα δέ**—'in the second place', corresponding to *πρῶτον μέν*. In this connexion Thucydides uses *ἔπειτα* either with or without *δέ*, while other Attic writers usually omit *δέ*: cf. ch. 44, 1, *χρόνον μὲν οὖν πολὺν...ἔπειτα*.

9. **ἐν χερσὶ πᾶσα**—'hand to hand throughout': vi. 70, *γενομένης ἐν χερσὶ τῆς μάχης*: cf. ch. 33, 6, *ἐς χεῖρας ἐλθεῖν*: cf. ch. 96, 9. **ἐώσαντο**—'repulsed', lit. 'drove from themselves': so ch. 96, 22: in ch. 11, 15, and 35, 13, it is used of assailants forcing their way.

13. **αἱμασιάν**—a stone wall or fence, the usual meaning of the word. **τοῖς λίθοις**—the stones of which the wall was made *λογάδην*: cf. note on ch. 4, 7.

17. **τῷ εὐωνύμῳ κέρᾳ ἑαυτῶν**—the position of *ἑαυτῶν* is to be observed. It is admissible because of the epithet *εὐωνύμῳ* standing where it does: otherwise *τὸ ἑαυτῶν κέρας* is the right order: cf. note on ch. 5, 10.

20. **ἀνέστρεψαν**—'wheeled round'; the only instance of the active used intransitively by Thucydides: in ii. 49 it is trans.: the middle is found in a somewhat different sense, ch. 35, 2, etc.

23. **κατὰ τὸ εὐώνυμον**—'opposed to': v. 71, *κατὰ τὸ τῶν ἐναντίων εὐώνυμον*.

24. **ἤλπιζον...πειράσειν**—'they expected the enemy would make an attempt towards the village of Solygeia': cf. note on ch. 25, 48, *κατὰ τὸν λιμένα ἐπείρων*.

CHAPTER XLIV

3. ξυμμαχόμενοι—pred. 'by fighting with them', i.e. their help was of service in the action.

6. ἔθεντο τὰ ὅπλα—'halted', or 'took up their position'. The literal meaning of the phrase *τίθεσθαι τὰ ὅπλα* is to ground, or put down one's arms, the Greeks being accustomed to lay down their shields and spears when they halted for any time, for instance to listen to an address from their commanders. The converse expression is *ἀναλαμβάνειν τὰ ὅπλα* (ch. 130, 19: Hdt. vi. 78: Xen. *Hel.* ii. 4, 19, etc.). From the idea of taking up a position thus implied, the phrase *τίθεσθαι τὰ ὅπλα* is often used, as in the present passage, when the idea of actually putting down the arms would be out of place. Thus the Thebans, after making their way by surprise into Plataeae, established themselves in the public place (*θέμενοι ἐς τὴν ἀγορὰν τὰ ὅπλα*), and made proclamation for any one who chose *τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα* i.e. to *join them* (ii. 2). So *τὰ ὅπλα* is used for the camp or position occupied by troops i. 111; iii. 1. Such phrases are especially common in the military language of Xenophon; see Shilleto on ii. 2.

8. οἱ πλεῖστοι...ἀπέθανον—i.e. their chief loss was at this point. *οἱ πλεῖστοι* must mean the greater part of *those who fell*, not of their whole force, for we see afterwards that their total loss only amounted to 212: so vii. 30, *ἀποκτείνουσιν αὐτῶν ἐν τῇ ἐκβάσει τοὺς πλείστους*, where the total loss was 250 out of 1300. Classen takes the meaning to be that the greater part of the Corinthians on the right wing were slain, their allies escaping better.

10. κατὰ δίωξιν πολλήν—'hard pressed', with *φυγῆς γενομένης*.

20. οἱ ἐκ τῆς πόλεως πρεσβύτεροι—cf. ch. 8, 1, *τῶν ἐκ τῆς Ἀττικῆς*. The *πρεσβύτεροι* had remained to guard the city.

26. ἐγκατέλιπον—'left *on* the field', more commonly used of leaving a garrison etc. in a town, as in ch. 25, 51.

28. ἐπικηρυκευσάμενοι...ἀνείλοντο—asking leave to remove the dead was an admission of defeat, which is also implied by the use of *ἐπικηρυκεύεσθαι*. Thus Plutarch (*Nic.* ch. 6) says that Nicias preferred to sacrifice his victory and his glory rather than leave two Athenian citizens unburied.

CHAPTER XLV

8. Μεθώνην—'the place is now called *Μέθανα*, as the name is written by Pausanias and by Strabo, with this remark on

the part of the latter, that in *some* copies of Thucydides it was written Μεθώνη, like the town so called in Macedonia. As the Macedonian town was the more famous, the reading Μεθώνη probably prevailed more and more, and is now found in every MS. of Thucydides at present in existence' (Arnold).

9. **ἀπολαβόντες**—'cutting off' from the mainland by a wall and trench. We are told (i. 7) that the maritime Greeks thus established themselves on peninsulas (*τὰς ἰσθμοὺς ἀπελάμβανον*) for the sake of security and convenience. The peninsula of Methana, which is of considerable size, is connected with the mainland by a very narrow neck.

10. *ἐν ᾧ*—i.e. on the isthmus or neck itself; but perhaps *ἐν ᾗ* should be read, in agreement with *χερσονήσου*: cf. Classen's critical note. Pausanias (ii. 34) applies the term *ἰσθμός* to the whole peninsula when he says *τῆς Τροιζηνίας γῆς ἐστὶν ἰσθμὸς ἐπὶ πολὺ διέχων ἐς θάλασσαν, ἐν δὲ αὐτῷ πόλισμα οὐ μέγα ἐπὶ θαλάσσῃ Μέθανα.*

11. **τὸν ἔπειτα χρόνον**—till the peace concluded in 421. In v. 18 we find Methone named as one of the places which the Athenians agreed to give up.

CHAPTER XLVI

1. **χρόνον ὅν**—so edited by Poppo and others as being in accordance with other passages, such as iii. 18, *κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν*, and as best accounting for the variation of reading here found. Others have *καθ' ὅν*: while the manuscript authority is in favour of omitting *ὅν*, and reading *ταῦτα ἐγένετο, καί....* In this last case we have *καί* connecting two statements of time, as is very common in New Testament Greek, e.g. Mk. xv. 25, *ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.* So in Thuc. we have, iii. 110, *τῷ δὲ Δημοσθένει ἀγγέλλεται...καὶ πέμπει*: cf. Soph. *Phil.* 355, *ἦν δ' ἦμαρ δεύτερον...καὶ κατηγόμην.* In the present passage *ὅν* might have been omitted by a copyist from confusion with the last syllable of *χρόνον* and *καθ' ὅν* subsequently added as an explanatory gloss.

6. **τῆς Ἰστώνης**—*subjective* gen., as we say the city *of* London. Thucydides elsewhere uses the appositional construction, as iii. 85, *ἐς τὸ ὄρος τὴν Ἰστώνην*: so line 14. **τότε**, lit. 'at that time', refers to the events described in iii. 85, and may be rendered 'as we have related': viii. 20, *καταδιωχθεῖσαι τότε.*

9. **προσβαλόντες**—'having made their assault', without a following case. **τὸ τείχισμα**—called *τεῖχος* iii. 85, a fortified position on Istone, held by 600 men.

11. **ξυνέβησαν ὥστε**—cf. ch. 37, 10: infr. line 16.

15. **μέχρι οὗ**—cf. ch. 41, 3, note. ἄν—for *ἐάν*, rarely used by Thucydides, though *ἤν* is common. Possibly *ὥστ' ἐάν* should be read. **λελύσθαι**—ch. 16, 18.

17. **οἱ τοῦ δήμου προστάται**—so iii. 75: cf. ch. 66, 12, of Megara. The term appears to be a general one, sometimes implying a particular office and sometimes not: vid. Arnold on vi. 35.

19. **τοὺς ἐλθόντας**—'those who were sent'. Poppo suggests *αὐτοὺς ἐλθόντας*, certainly a more usual form of expression: see however the note on *καὶ οἱ ὑποστρέφοντες*, ch. 33, 13.

20. **πείθουσι...ἑτοιμάσειν**—there is a slight irregularity in this sentence. The clause with *πείθουσι* is lost sight of after the introduction of the participial clause *ὑποπέμψαντες φίλους*, and **ὅτι κράτιστον εἴη** depends upon *λέγειν*.

ib. **τινὰς ὀλίγους**—'some few': i. 63, *ὀλίγους μέν τινας ἀποβαλών*. It was stipulated that *any* attempt at escape ended the treaty. **κατ' εὔνοιαν δή**—ch. 23, 8. **ὅτι...εἴη...ἑτοιμάσειν**—*ὅτι* only affects the former clause, the construction changing with the change of subject; so i. 87, *εἶπον ὅτι δοκοῖεν..., βούλεσθαι δέ*. It is not however quite clear whether **αὐτοί** refers to the democratic leaders, the subject of *πείθουσι*, or to *φίλοι*, the subject of *λέγειν*.

CHAPTER XLVII

1. **ὡς δὲ ἔπεισαν...ἐλήφθησαν**—the change of subject in this sentence is noticeable: for **μηχανησαμένων**, gen. abs. without subject expressed, see ch. 3, 8. **ἐλέλυντο...παρεδέδοντο**, for the force of the pluperfect, see Arnold's note quoted on ch. 13, 2: '*παρεδέδοντο* must be taken with *παραλαβόντες...καθεῖρξαν*, a few lines below, as if the sentence ran—you are now to suppose the treaty broken, and the prisoners delivered up to the Corcyreans. Upon their having been so delivered, the Corcyreans took them, etc.'

4. **ξυνελάβοντο**—parenthetical, 'helped, contributed to', with the partitive gen. like *ξυναράμενοι*, ch. 10, 1: Hdt. iii. 49, *συνελάβοντο τοῦ στρατεύματος*, 'took part in'. The subject of this sentence is *οἱ στρατηγοὶ κατάδηλοι ὄντες, κ.τ.λ.*, 'the obvious fact that the Athenian commanders would not wish'; the predicate having the same force as in ch. 5, 5, *ὁ στρατὸς ἔτι ἐν ταῖς 'Αθήναις ὤν*. Thucydides does not assert that the Athenians were in the plot; though it seems plain that they made no effort to save the captives.

5. **ἀκριβῆ**—the strict force of this word is 'exact, complete in its details'. The meaning is that the **πρόφασις**, 'ground, or reason' for escaping, urged on the captives was made fully convincing by the known feelings of the Athenians; so Poppo, Krüger, etc., in agreement with the Scholiast. Arnold however takes *πρόφασις* as 'the pretence for killing them' and *ἀκριβής* as 'going to the very letter of the bond'.

8. **μὴ ἂν βούλεσθαι**—such phrases as *δῆλός εἰμι* usually take a participial construction; and possibly *καταδηλοῦντες* should be read: see however note on ch. 38, 3, *δηλοῦντες προσίεσθαι.*

10. **προσποιῆσαι**—'to add, attach': lit. ii. 2, *τὴν πόλιν Θηβαίοις προσποιῆσαι*, 'to make over the city': so i. 55. The word is more common in the middle, meaning to win or claim for one's self.

11. **παραλαβόντες**—corresponds to *παρεδέδοντο* line 3: *παραλαμβάνω* = *traditum accipere:* cf. v. 95, where it is used of a traditional policy.

12. **καθεῖρξαν**—so in all MSS. Classen however reads *κατεῖρξαν*, on the ground that this is the form found elsewhere in Thucydides, and that he also invariably uses *ἀπείγρω.* Buttmann considered that *εἵργω* meant to shut out, *εἴργω* to shut in. Poppo says the word having here the literal force of 'shutting in' is properly written with *θ*. It is to be observed that the other instances of *κατείργω* in Thuc. are metaphorical in meaning and in the pres. or imp. tense, e.g. vi. 6, *κατεῖργον αὐτοὺς τῷ πολέμῳ.* For ἐς cf. ch. 57, 10, *ἐς τὸ τεῖχος κατακλῃέσθαι*: and note on *αὐτόσε* ch. 1, 20. Dem. *de Cor.* 258, has *ἐν οἰκίσκῳ καθείρξας.*

13. **κατὰ εἴκοσιν**—ch. 10, 19. **εἴ που...ἴδοι**– frequentative, like *εἴ που δέοι* ch. 4, 9. **τῆς ὁδοῦ**—partitive gen., like *τῆς φυγῆς* ch. 33, 15. **προσιόντας**—'coming up' to receive the blows of the executioners; there is no manuscript authority for the suggested alteration *προιόντας*, though such words might easily be confused.

CHAPTER XLVIII

2. **ἐς μὲν ἄνδρας ἑξήκοντα**—'to the number of'; these words form the object of *ἐξαγαγόντες*: so ch. 80, 18, *προκρίναντες ἐς δισχιλίους*: as subject, iii. 20, *ἐς ἄνδρας διακοσίους καὶ εἴκοσι ἐνέμειναν.*

5. **μεταστήσοντάς ποι ἄλλοσε**—'in order to remove them elsewhere'. The fut. participle is a correction for *μεταστήσαντας*, to retain which necessitates taking *ποι ἄλλοσε* with *ἄγειν*: the enclitic more naturally belongs to the word which it follows, while *ἄγειν* corresponds to the preceding *ἐξαγαγόντες.*

7. **σφᾶς...αὐτούς**—the former of these words is governed by *διαφθείρειν*, of which *αὐτούς* is the subject; 'kill us yourselves', is the appeal which the captives make to the Athenians.

9. **οὐδ' ἐσιέναι...οὐδένα**—the inf. follows *περιόψεσθαι*, as in v. 29: i. 35, *προσλαβεῖν περιόψεσθε*. **κατὰ δύναμιν**—'to the best of their power', *οὐ περιόψεσθαι* being equivalent to 'will prevent': so i. 53, *οὐ περιοψόμεθα κατὰ τὸ δυνατόν*.

10. **κατὰ μὲν τὰς θύρας**—cf. note, ch. 25, 48. **οὐδ' αὐτοί**—lit. 'neither themselves', i.e. they had no more intention of entering than the prisoners had of letting them in. *οὐδέ* means 'also not', as in this sentence, more commonly than 'not even .

13. **τὴν ὀροφήν**—so iii. 68, *ὀροφαῖς ἐχρήσαντο*: but i. 134, *τὸν ὄροφον*. **τῷ κεράμῳ**—'with the tiling': so ii. 4, *λίθοις τε καὶ κεράμῳ βαλλόντων*.

14. **καὶ ἅμα...διέφθειρον**—the rest of the sentence, as far as **ἀπαγχόμενοι**, describes the ways in which the captives destroyed themselves. It has two main divisions, *οἰστούς τε...* **καθιέντες** and *καὶ...ἀπαγχόμενοι*, the latter being again divided into two clauses of somewhat different construction. The imperfect participles *καθιέντες* and *ἀπαγχόμενοι* denote what went on during the night, while the concluding aor. *διεφθάρησαν* regards the work of death as ended and complete.

16. **ἐς τὰς σφαγάς**—'into their throats'. *σφαγή* is the spot where the victim is struck for sacrifice: Eur. *Or.* 291, *τεκούσης ἐς σφαγὰς ὦσαι ξίφος*.

17. **ἐκ κλινῶν τινῶν...ἀπαγχόμενοι**—they strangled themselves either with bed girths or with strips of their garments. **ἐκ κλινῶν** goes with *τοῖς σπάρτοις* alone, which is governed by *ἀπαγχόμενοι*. In the next clause instead of another dative of the instrument we have the active construction **παραιρήματα ποιοῦντες**, which must be rendered 'with strips made'. This use of the act. participle is a common way of varying the construction in the concluding clause of the sentence: Dem. *Lept.* 496, *καὶ τοιούτους τινὰς ἐξειλεγμένοι*, 'and such *specimens*': Eur. *El.* 496, *ταλάρων τ' ἐξελὼν τυρεύματα*, 'and cheeses taken from their baskets'.

19. **παντί τε τρόπῳ**—'and so in every fashion'. *τε* is not found in the MSS. but is inserted by Poppo. We have in this book frequent instances of its use in summing up and concluding an account, e.g. ch. 4, 12. If *τε* be not read, *διεφθάρησαν* is redundant, being added as if there had been no such main verb as *διέφθειρον*.

20. **ἐπεγένετο τῷ παθήματι**—'closed on the scene': ch. 25, 9.

23. **φορμηδόν**—'like matting', some lengthways, some across: ii. 75, *φορμηδὸν τιθέντες*: so Hdt. ii. 96, *πλινθηδόν*, 'brick-fashion'.

25. **ἠνδραποδίσαντο**—'enslaved': the middle, as Classen points out, possibly implying that the Corcyreans kept them in their own service. In all other passages Thuc. uses the active to describe the selling of captives, e.g. v. 32, *παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν*.

27. **ἡ στάσις πολλὴ γενομένη**—an English writer would have said, 'this was the end of this great struggle', but in Greek an accessory idea, as in this case of the height to which faction rose, is not as a rule expressed by an epithet but thrown into a predicative form.

ib. **στάσις**—the word used throughout of the Corcyrean revolution: so iii. 76, *οἱ Κερκυραῖοι ἐστασίαζον*. It is applied to any struggle between men of the same blood, even if rising to the importance of a civil war: thus in ch. 61, 6, to the war in Sicily.

28. **ἐτελεύτησεν ἐς τοῦτο**—so iii. 104, *ἐτελεύτα ἐς τάδε τὰ ἔπη*, 'ended with these verses': cf. i. 51, *ἡ ναυμαχία ἐτελεύτα ἐς νύκτα*, i.e. lasted till night and then ended: iii. 108, *ἡ μάχη ἐτελεύτα ἕως ὀψέ*. There is a similar use of *μέχρι* in i. 71, *μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής*, 'let this be the limit of your inaction'.

ib. **ὅσα γε κατά**—'so far as relates to': so viii. 70, *ὅσα πρὸς τοὺς θεούς*: cf. ch. 16, 15, *ὅσα μή*. **ὅ τι καὶ ἀξιόλογον**—so i. 15, *ὅθεν τις καὶ δύναμις παρεγένετο*.

31. **ἵνα περ...ὥρμηντο**—so ch. 74, 4, *ἵνα περ καὶ τὸ πρῶτον ὥρμητο*. *ἐκεῖ* and *ἐνταῦθα* are often similarly used with verbs of motion. Thuc. uses the perfect and plup. of *ὁρμᾶσθαι* to denote actual motion, as in these passages, or mental impulse, as in ch. 27, 24.

32. **ἐπολέμουν**—by the use of the imperfect the historian leaves the Athenians engaged in their operations in Sicily and passes to another subject. Nothing further is said of Sicily till the convention at Gela next year (ch. 58).

CHAPTER XLIX

1. **οἱ ἐν τῇ Ναυπάκτῳ**—for the order of the words cf. note on ch. 24, 1. The Athenians had a regular naval station at Naupactus. The Acarnanians had come to terms with the Ambrakiotes the year before (iii. 114).

5. **ἐκπέμψαντες**—a milder word than *ἐκβαλόντες*, probably implying the absence of a struggle: so v. 52, *ἐξέπεμψαν*, of an unsatisfactory governor: cf. Dem. *Lept.* 597, *Θηβαίους ὑποσπόνδους ἀπεπέμψατε.*

6. **οἰκήτορες ἀπὸ πάντων**—predicate in agreement with the subject, like ch. 14, 31, *καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες*: some settlers came from every Acarnanian town. **αὐτοί**—'by themselves' as opposed to the Athenians.

CHAPTER L

2. **ἀργυρολόγων νεῶν**—'sent to collect arrears, or to exact extraordinary contributions. The regular *φόρος* appears to have been paid at Athens, at the great Dionysia' (Jowett, citing Böckh). The same word is used in (iii. 19) of a squadron of twelve ships despatched in 428. Six ships were also sent in 430 (ii. 69). The absence of the article with *'Αθηναίων* is to be noticed: see note on ch. 18, 11.

5. **παρὰ βασιλέως**—from the Persian court. *βασιλεύς*, without an article, is commonly used to denote the Persian sovereign: ii. 62, *οὔτε βασιλεὺς οὔτε ἄλλο οὐδὲν ἔθνος*=neither the Persians nor any other nation: cf. i. 18 etc.

8. **μεταγραψάμενοι**—'having caused to be transcribed': we have the act. i. 132, *μεταγράψαι τι*, 'to make some alteration'. **ἐκ τῶν 'Ασσυρίων γραμμάτων**—'i.e. the cuneiform characters, which the Persians employed in their public inscriptions (Hdt. iv. 87), as here in a public document. They were, in various forms, the common alphabet of several languages' (Jowett). See also Poppo and Arnold. Here 'transcription' no doubt implies a translation.

11. **πολλῶν ἐλθόντων**—at the beginning of the war we find the Lacedaemonians preparing to send envoys to the Persians and other *βάρβαροι* (ii. 7); and in 430 a body of Peloponnesian ambassadors on their way to Persia were seized in Thrace and given up to the Athenians (ii. 67).

12. **σαφὲς λέγειν**—so in vi. 21 the MSS. reading is *ἄξιον δρᾶν*, where Arnold inserts *τι*.

13. **πέμψαι**—'they must send', as if *κελεύειν* had gone before. A similar construction to that found in treaties etc.: cf. ch. 16, 5.

ib. **ὡς αὐτόν**—referring to the primary subject, sc. *βασιλέα*. When two subjects are expressed or implied, the former is often denoted by the oblique cases of *αὐτός*, when in Latin we

should expect *se*. (Caesar frequently uses *is* in the same way, e.g. *B. G.* i. 5, Helvetii persuadent Rauracis ut una *cum iis* (=secum) proficiscantur.) In ii. 65 is a noticeable instance, *ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς* (=*ἣν ἐπ' αὐτὸν εἶχον*) *παραλύειν*: cf. ch. 71, 3. For this idiom see Poppo on i. 17, and the appendix to Buttmann's *Meidias* 'de formis *αὑτόν* et *αὐτόν*.'

CHAPTER LI

1. **περιεῖλον**—for force of *περί* in composition see note on ch. 12, 7, *περιερρύη*. The Chians took down the wall which *surrounded* their city.

2. **καὶ ὑποπτευσάντων**—the second participle gives the cause of the first: cf. note on ch. 97, 9.

3. **ἐς αὐτούς**—'against them' sc. the Athenians, with *νεωτεριεῖν*. Another possible reading is *ἐς αὑτούς*, 'having formed some suspicion with regard to them' viz. the Chians. For **ἐς** cf. Ar. *Plut.* 361, *σὺ μηδὲν εἰς ἔμ' ὑπονόει τοιουτονί*.

ib. **ποιησάμενοι**—'having effected for themselves' i.e. stipulated for. The sense is that, before dismantling their works, they obtained the strongest guarantees which they could that the Athenians would do them no injury. **πρὸς Ἀθηναίους**—'in regard to the Athenians', i.e. between the Athenians and themselves. **πίστεις καὶ βεβαιότητα**—'pledges and security'.

5. **ἐκ τῶν δυνατῶν**—'to the best of their power': ii. 3, *ὡς ἐκ τῶν δυνατῶν*.

CHAPTER LII

1. **τοῦ δ' ἐπιγιγνομένου θέρους**—cf. note on ch. 1, 1. **εὐθύς**—'at its very beginning'.

2. **ἐκλιπές τι**—apparently a partial eclipse; calculated to have happened on the 21st of March: cf. ii. 28, *ὁ ἥλιος ἐξέλιπε*. This took place *νουμηνίᾳ κατὰ σελήνην*, 'at the beginning of a lunar month', and Thuc. adds that this seems the only possible time.

3. **τοῦ αὐτοῦ μηνὸς ἱσταμένου**—in the first 10 days of the same month, viz. Elaphebolion, which began in the latter half of March. For the variation and uncertainty of the Greek calendar see Jowett on ii. 1.

ib. **ἔσεισεν**—'there was an earthquake': cf. *ὕει*, *βροντᾷ*, and the like, as we say, *it* rains, etc. *ὁ θεός* is to be under-

sтood: Ar. *Ach.* 510, *Ποσειδῶν...σείσας*. We have the pass. of *σείω* in ii. 8, (*Δῆλος*) *πρότερον οὔπω σεισθεῖσα.* Portents, such as earthquakes and eclipses, were especially frequent at the time of the Peloponnesian war (i. 23).

4. **οἱ Μυτιληναίων φυγάδες**—the revolt of Mytilene and Lesbos is related in the earlier part of bk. iii.: the final reduction of the island in ch. 50.

5. **οἱ πολλοί**—partial apposition: cf. ch. 6, 4. **ἔκ τε—τε** and *καί* couple *Πελοποννήσου* and *αὐτόθεν*, the two districts supplying the force, *τε* being somewhat out of place, as in ch. 28, 21, *ἔκ τε Αἴνου...καὶ ἄλλοθεν*.

6. **ἐπικουρικόν**—'an auxiliary force': viii. 25, *ξενικὸν ἐπικουρικόν*: so *ὁπλιτικόν, ἱππικόν, ναυτικόν*, etc.

7. **'Ροίτειον**—cf. viii. 101, *ἐς 'Ροίτειον ἤδη τοῦ 'Ελλησπόντου*.

8. **λαβόντες**—as ransom for the place. **στατῆρας**—the Phocaean stater was worth somewhat less than the Attic stater, the value of which was about 16 shillings. **ἀπέδοσαν πάλιν οὐδὲν ἀδικήσαντες**—'restored the town uninjured' (Jowett).

12. **'Ακταίας**—so called because they were on the coast (*ἀκτή*) near Lesbos. In iii. 50 we read that the Athenians took possession of the towns on the mainland *ὅσων Μυτιληναῖοι ἐκράτουν*.

14. **πάντων μάλιστα**—this use of the neuter is to be noted. Poppo compares Mark xii. 28, *πρώτη πάντων ἐντολή*.

15. **κρατυνάμενοι**—construction in accordance with the sense, as if *διενοοῦντο* had preceded instead of *ἦν ἡ διάνοια*: cf. ch. 23, 13, note. The middle form of *κρατύνω* is found ch. 114, 13: also iii. 82, *τὰς πίστεις ἐκρατύνοντο*: the active occurs i. 69, etc.

ib. **ναῦς τε γάρ**—this parenthetical sentence extends to *παρασκευῇ*, *τε* and *καί* coupling its two members **ναῦς** and **τῇ ἄλλῃ παρασκευῇ**. Arnold however ends the parenthesis with *ἐπικειμένης*, and takes *τῇ ἄλλῃ παρασκευῇ* with the following *ὁρμώμενοι*.

16. **αὐτόθεν**—in sense may be joined with the words before or after it, and is probably connected with both.

17. **τῇ ἄλλῃ παρασκευῇ**—most probably dat. of the instrument, dependent by a change of construction on the sense derived from *κρατυνάμενοι*, sc. *τῇ ἄλλῃ παρασκευῇ κρατύνεσθαι εὔπορον ἦν*. Poppo proposes to read *τὴν ἄλλην παρασκευήν* governed by *ποιεῖσθαι*. It has also been proposed to take the dative as dependent on *εὐπορία*, 'there were facilities for' etc.,

or to alter the reading to τῆς ἄλλης παρασκευῆς, giving the same meaning. Arnold regards the text as a mixture of two constructions, connecting the dat. with what follows, as if the words ran *ναυσί τε* (ναῦς γὰρ εὐπορία ἦν ποιεῖσθαι κ.τ.λ.) καὶ τῇ ἄλλῃ παρασκευῇ.

Instead of παρασκευῇ the manuscript authority is in favour of σκευῇ, which is accordingly retained by Jowett. σκευή however appears used exclusively of dress and personal appointments, e.g. i. 6: vi. 31, τῶν περὶ τὸ σῶμα σκευῶν: and though it would apply to fitting out men for an expedition, is not so appropriate to the fortifying of a stronghold: cf. i. 2, οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ.

18. **ὁρμώμενοι**—cf. ch. i. 8: constructed like κρατυνάμενοι above.

19. **κακώσειν ... χειρώσασθαι**—construction and variation of tense as in ch. 28, 29.

20. **καὶ οἱ μέν**—cf. note on imp. ἐπολέμουν, ch. 48, 32: the account of these operations is resumed in ch. 75.

CHAPTER LIII

4. **καὶ ἀγαγόντες**—for this use of the participle see note on ch. 48, 18, παραιρήματα ποιοῦντες.

8. **ἐπίκειται τῇ Λακωνικῇ**—'it lies off the coast of Laconia': ch. 44, 28, ἐς τὰς ἐπικειμένας νήσους: ii. 27, with dat. τῇ Πελοποννήσῳ ἐπίκειται. **κατά**—'opposite to': i. 46, ἡ κατὰ Κέρκυραν ἤπειρος.

ib. **Λακεδαιμόνιοι δ' εἰσί**—sc. οἱ Κυθήριοι, 'the people are Lacedaemonians of the class of Perioeci' (ch. 8, 3): Λακεδαιμόνιοι is pred. the subject being understood from Κύθηρα: cf. note on ch. 1, 4. For the gen. denoting a *class* see Madv. § 51 c.

9. **Κυθηροδίκης ἀρχή**—an 'authority' or official with this title: so i. 96, Ἑλληνοταμίαι ἀρχή, a 'board' so called: see note on τὰ τέλη, ch. 15, 2. In both passages Cobet proposes to omit ἀρχή as being an explanatory gloss.

13. **προσβολή**—cf. ch. 1, 7: here it means a port or landing-place. Merchantmen from Egypt are mentioned again in viii. 35: they probably imported corn.

16. **πᾶσα γὰρ ἀνέχει**—sc. either (1) ἡ Λακωνική, meaning that the Laconian coast lay open to attack from the sea on the S.W. and S.E.; or (2) ἡ νῆσος, meaning that Cythera commanded the coast on both sides, and therefore protected the

country. ἀνέχει—'juts out, extends': i. 46, ἡ ἄκρα ἀνέχει: so viii. 35, ἄκρα τῆς Κνιδίας προὔχουσα. Grote (vol. iv. ch. 53) renders it, 'the whole Laconian coast *is high projecting cliff* where it fronts the Sicilian and Cretan seas', being therefore only assailable at Malea. This agrees with the fact of the want of harbours on the Laconian coast, but the use of ἀνέχω is against it. For πέλαγος cf. ch. 24, 22.

CHAPTER LIV

2. **δισχιλίοις**—Classen suspects an error in the number, as so large a Milesian force seems improbable. Possibly Μιλησίων ought to be omitted. Scandeia seems to have been the chief fortress of the island, and would be attacked by the main body.

4. **Σκάνδειαν**—Pausanias calls Scandeia the arsenal (ἐπίνειον) of Cythera, and says that it is ten stadia from the city of Cythera itself. The latter appears from Thucydides to have consisted of the harbour (ἡ ἐπὶ θαλάσσῃ πόλις, line 7) and the upper city (ἡ ἄνω πόλις, line 11).

9. **ὑπέστησαν**—'stood the attack': ch. 59, 12, κινδύνους ὑφίστασθαι: cf. note on ch. 28, 17. **ξυνέβησαν**—'they agreed', with ἐπιτρέψαι: so ch. 69, 22, ξυνέβησαν ἕκαστον ἀπολυθῆναι.

13. **ἦσαν δέ τινες καὶ γενόμενοι**—'and some communications had actually passed between Nicias and some of the inhabitants'.

15. **ἐπιτηδειότερον**—'on more favourable terms': i. 58, οὐδὲν εὕροντο ἐπιτήδειον: i. 144, τοῖς Λακεδαιμονίοις ἐπιτηδείως, 'in the interests of'. **τό τε παραυτίκα κ.τ.λ.**—some MSS. read τὰ τῆς ὁμολογίας, but the best are without τά. τὸ παραυτίκα τῆς ὁμολογίας then means the terms now granted, and τὸ ἔπειτα the arrangements afterwards concluded by the Athenians (ch. 57).

17. **ἀνέστησαν γὰρ ἄν**—'for *otherwise* the Athenians, etc.' i.e. but for the understanding with Nicias: so i. 102, βίᾳ γὰρ ἂν εἷλον τὸ χωρίον, '*else* they would have stormed the town'.

19. **οὕτως ἐπικειμένης**—referring to the situation of Cythera described in the previous chapter. This is the only instance in Thuc. of ἐπικεῖσθαι with ἐπί: Hdt. vii. 235, ἐπ' αὐτῇ νῆσος ἐπικειμένη.

21. **παραλαβόντες**—'taking into their own hands': i. 19, ναῦς τῶν πόλεων παραλαβόντες. The Athenians occupied Scandeia completely and probably garrisoned other points in the island.

22. ἔς τε—τε and καὶ here couple the two clauses of which ἔπλευσαν and ἐδῄουν are the verbs.

24. ἐναυλιζόμενοι...εἴη—imperfect and opt. of repeated action. τῶν χωρίων—part. gen. after οὗ, 'on such spots as were favourable from time to time'. For καιρός of place, cf. ch. 90, 14.

CHAPTER LV

4. ἀθρόᾳ...τῇ δυνάμει—a prominent position of the predicate, not uncommon where emphasis is desired: cf. iii. 63, *οὐκ ἴσην αὐτοῖς τὴν χάριν ἀνταπέδοτε.*

8. φοβούμενοι...κατάστασιν—cf. ch. 41, 11. κατάστασιν—the established order of things or 'constitution'. What the Lacedaemonians chiefly dreaded was revolt on the part of the Helots. The slavery in which they held these was the 'peculiar institution' of which they were jealous and apprehensive.

11. ἐχομένης—'was in the enemy's hands': ch. 108, 1, *ἐχομένης δὲ τῆς Ἀμφιπόλεως.* ταχέος καὶ ἀπροφυλάκτου—because it was impossible to guard against the sudden descents of the Athenians on their coasts.

14. ἐς τὰ πολεμικά—'for warlike operations'. εἴπερ ποτέ—so ch. 20, 1; here made more emphatic by the superlative *μάλιστα δή*, 'in the highest degree'. ὀκνηρότεροι—'more backward than ever'.

16. ξυνεστῶτες—'being engaged': so ch. 96, 11, *ξυνεστήκει*, of an army in actual battle. παρὰ τὴν ὑπάρχουσαν ἰδέαν—the 'existing form' of their force consisting almost entirely of heavy-armed infantry.

18. οἷς τὸ μὴ ἐπιχειρούμενον—'with whom whatever they were not actually attempting was so much subtracted from their expectation of success': cf. i. 70, where the Corinthian envoys at Sparta enlarge on the ambition and activity of the Athenians, *ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται κ.τ.λ.*

19. τὰ τῆς τύχης—so *τὸ τῆς τύχης*, ch. 18, 12.

24. πᾶν...ἁμαρτήσεσθαι—they expected to fail in any active movement they made: for opt. cf. *ᾗ χωρήσειαν*, ch. 32, 22. The neuter adj. is a cognate accusative following the verb: so iii. 47, *ὅσον ἂν καὶ τοῦτο ἁμαρτάνοιτε.*

25. ἀνεχέγγυον—lit. 'affording no guarantee (of success)'. Their *γνώμη*, or 'mental conviction', had lost its confidence, and they were, as we say, demoralized. Till the capture of Pylos the evils of the war had in no sense been brought home to the Spartans.

CHAPTER LVI

1. **τοῖς δ' Ἀθηναίοις**—this dat. is dependent on *ἠσύχασαν*, or rather is placed at the beginning of the sentence to denote what state of things *the Athenians found* resulting from the dispirited feeling of the Lacedaemonians: cf. note on ch. 10, 13, *ὑποχωρήσασι*. **τότε**—'now', at the time mentioned at the end of chapter 54.

ib. **τὴν παραθαλάσσιον**—so ii. 26, *τῆς παραθαλασσίου ἔστιν ἃ ἐδῄωσε.*

5. **ἐν τῷ τοιούτῳ**—'under such circumstances, in such a condition': cf. ii. 36, *ἐν τῷ τοιῷδε*, 'in a case like this'. From *ἡγούμενοι εἶναι* we have to supply a sense equivalent to *ὄντες*: so iii. 69, *νῆες χειμασθεῖσαι καὶ σποράδες*=*σποράδες γενόμεναι*: iii. 82, *οὐκ ἂν ἐχόντων πρόφασιν οὐδ' ἑτοίμων*=*ἑτοίμων ὄντων.*

6. **ἥπερ καὶ ἠμύνατο**—'which *did* make a stand'. *καί* thus used implies an unexpected statement: ch. 11, 18, *εἴ πῃ καὶ δοκοίη*. **περὶ Κοτύρταν καὶ Ἀφροδισίαν**—places on the w. coast of Laconia near Cape Malea.

12. **περιέπλευσαν**—the Ath. now rounded Cape Malea and sailed upwards along the E. coast of Laconia. Epidaurus Limera was a short distance N. from Malea. The name signifies 'the hungry' or 'the harbour-possessing' according as it comes from *λῑμός* or *λῐμήν*, both derivations being given.

14. **ἥ ἐστι μὲν τῆς**—for gen. 'belonging to' cf. iii. 106, *οὐκέτι Ἀκαρνανίας*. **Κυνοσουρίας**—the form of the word which has the best authority here and in v. 14 and 41. Another form is *Κυνουρία* (Hdt. viii. 73 etc.).

16. **νεμόμενοι**—'possessing' or 'occupying': i. 2, *νεμόμενοι τὰ αὑτῶν ἕκαστοι ὅσον ἀποζῆν*. **ἐκπεσοῦσιν**—the expulsion of the Aeginetans was in 431; some settled in Thyrea, some were scattered throughout Greece (ii. 27).

17. **ὑπὸ τὸν σεισμόν**—the great earthquake and the revolt of the Helots which took place in 464 (i. 101). Thucydides here repeats what he has already said, ii. 27.

19. **Ἀθηναίων ὑπακούοντες**—'though subject to Athens'. **πρὸς...ἕστασαν**—cf. vi. 34, *πρὸς τὰ λεγόμενα αἱ γνῶμαι ἵστανται*: so Soph. *Ant.* 299, (*φρένας*) *πρὸς αἰσχρὰ πράγματ' ἵστασθαι*. **ἐκείνων**—the Lacedaemonians, as *locally* remote from Athens and Aegina; cf. note on ch. 37, 10.

CHAPTER LVII

3. τεῖχος—'fort': ch. 11, 22, etc.

7. τῶν περὶ τὴν χώραν—cf. ch. 55, 5.

16. ἐν χερσί—'in the fight': ch. 113, 7: cf. ch. 43, 9. ἄγοντες ἀφίκοντο—we should say 'took with them'; the usual Greek expression is a verb with the partic. of *ἄγω*.

22. καταθέσθαι ἐς τὰς νήσους—so iii. 28, *κατατίθεται ἐς Τένεδον*: iii. 72, *κατέθεντο ἐς Αἴγιναν*. The middle voice is always used in this sense of depositing for safety: cf. note on *ἔθεντο*, ch. 18, 14.

23. καὶ τοὺς ἄλλους...φέρειν—the grammatical subject is changed in this clause, the original construction being resumed in the next clause. In sense the subject is still the Athenians, the meaning being 'as for the rest to let them inhabit', etc.

26. ἀεί ποτε—'of old standing'; commonly used by Thuc. with words implying friendship or enmity: i. 47, *ἀεί ποτε φίλοι εἰσίν*, etc.: so ch. 78, 16: 103, 13: cf. i. 15, *ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον*.

ib. παρὰ τοὺς ἄλλους—=*παρὰ τοὺς ἄλλους ἀγαγόντες καταδῆσαι παρ' αὐτοῖς*, pregnant constr.: so *τοὺς ἐν τῇ νήσῳ*=those who *had been captured* in the island.

CHAPTER LVIII

The history now returns to affairs in Sicily, of which nothing has been recorded since the conclusion of the operations related in ch. 25.

1. Καμαριναίοις—Camarina, though Dorian, was opposed to Syracuse (iii. 86), while the neighbouring town of Gela, like the other Dorian colonies, took the Syracusan side. πρῶτον πρὸς ἀλλήλους—note the order. The force of the sentence is that the pacification of Sicily began with Camarina and Gela, that the first step was a cessation of hostilities, and that this was first concluded between the two states in question.

5. πρέσβεις—in apposition to *οἱ ἄλλοι Σικελιῶται*: so ch. 49, 6, *οἰκήτορες ἀπὸ πάντων*. ἐς λόγους κατέστησαν—so iii. 8: iii. 70, *ἐς λόγους καταστάντων*: i. 23, *ἐς τὸν πόλεμον κατέστησαν*, etc.

7. ἐπ' ἀμφότερα—ch. 17, 19; here it refers to counter-arguments and claims, as is shown by *ὡς ἕκαστοι κ.τ.λ.* διαφερομένων καὶ ἀξιούντων—'(the envoys) disputing and urging their respective claims'; gen. abs. without subject expressed.

8. **ἐλασσοῦσθαι**—'to be at a disadvantage', with cognate accus.: cf. ch. 59, 12.

9. **Ἑρμοκράτης**—the most eminent Syracusan of this time, and a man of singular energy and intelligence. His courage and wisdom undoubtedly saved his country from the Athenian invaders. The speeches which Thucydides puts in his mouth are marked by outspoken frankness and an unusual breadth of view. Their language is also striking in style, close and antithetical, and abounding in rhetorical mannerisms.

10. **ὅσπερ καὶ ἔπεισε**—this refers to the effect of Hermocrates's counsel, ch. 65.

ib. **ἐς τὸ κοινόν**—according to Classen 'for the general interest', as opposed to the private claims of individual states: so i. 91, *ἐς τὸ κοινὸν βουλεύεσθαι*: cf. Lat. *in medium.* Poppo considers *τὸ κοινόν* to mean 'concilium legatorum ab omnibus Siciliensibus missorum'; so Krüger.

11. **τοιούτους δή**—a variation from *τοιάδε*, with which speeches are commonly introduced, as in ch. 10 and 16. On the other hand, in vii. 78, *τοιάδε παρακελευόμενος* refers to a speech which has just been made.

CHAPTER LIX

1. **οὔτε πόλεως**—for the gen. Classen compares Hdt. vii. 101, *σὺ εἶς πόλιος οὔτ' ἐλαχίστης οὔτ' ἀσθενεστάτης.* The order of the words in this vigorous sentence gives it a force which it would not have if precise grammatical sequence had been observed. *πόλεως* is put early, in contrast with the following *ἐς κοινόν*, to show that the speaker is not urging state claims but general interests; while *οὔτε ἐλαχίστης* negatives the idea that fear could be his motive in urging peace, inasmuch as he was the representative of a country which had less to dread than others.

2. **τοὺς λόγους ποιήσομαι**—the position of these words is in accordance with the manner of Thuc. who commonly separates two parallel expressions, such as *οὔτε ἐλαχίστης...οὔτε πονουμένης*, by an intermediate word or words belonging to both, e.g. i. 93, *σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δεδεμένοι.*

ib. **πονουμένης**—so ii. 51, *τὸν πονούμενον ᾠκτίζοντο*, of sufferers from the plague.

3. **ἐς κοινόν**—'for common consideration' or 'for the common interest'—cf. ch. 58, 10. **βελτίστην**—to be connected with *τῇ Σικελίᾳ*. **ἀποφαινόμενος**—'declaring', commonly used with *γνώμην*, etc. of setting forth *one's own* views: so without acc. Plat. *Phaedr.* 274 E. etc.

5. **καὶ περὶ μέν**—the converse of this *μέν* is *δέ* in line 13. Though there is no use in enlarging on the evils of war in general, it may be of service to shew the inexpediency of this particular war.

6. **ὡς χαλεπόν**—'what a grievous thing it is'. **πᾶν τὸ ἐνόν**—'all that it involves', or 'all that is possible', sc. *ἐκλέγειν*: so ii. 43, *ὅσα ἔνεστι*, in a somewhat similar clause. **ἐκλέγων**—'picking out', not = *ἐξαγορεύων*. Only *ἀντί*, *πρό*, and *ἐπί* are compounded with *λέγω* in the sense of speaking. Other prepositions are compounded with *ἀγορεύω* or (poetically) *αὐδῶ* (R. S.). **ἐν εἰδόσι**—cf. ch. 17, 12, note. **μακρηγορεῖν**—i. 68: ii. 36.

8. **ἀναγκάζεται**—'is constrained': viii. 41, *ἀναγκάζεται ὑπο τῶν Κνιδίων παραινούντων*. **αὐτὸ δρᾶν**—to engage in war; cf. *αὐτὰ ταῦτα*, line 13: ch. 18, 7, *ἐπάθομεν αὐτό*.

10. **ξυμβαίνει**—'the fact is', connected with *τοῖς μὲν... φαίνεσθαι* so far as construction goes, but in sense applying no less to the second clause with *οἱ δέ*: for constr. cf. Plat. *Rep.* 505 C, *συμβαίνει αὐτοῖς ὁμολογεῖν*, 'the result is they admit', or 'they find themselves admitting'. **τοῖς μὲν...οἱ δέ**—these two clauses apply generally to aggressive and defensive warfare. The definite **τὰ** *κέρδη*, **τοὺς** *κινδύνους* refer to *πολεμεῖν*, '*its* gains, *its* dangers'.

11. **ἐθέλουσιν**—'are ready', = dare: ii. 71, *ἐθελησάντων ξυνάρασθαι τὸν κίνδυνον*. **πρὸ τοῦ αὐτίκα**—'rather than suffer their rights to be infringed one jot': cf. ch. 58, 8: i. 77, *ἐλασσούμενοι ἐν ταῖς δίκαις*.

13. **εἰ μὴ ἐν καιρῷ**—*ἐν* has very slight MSS. authority and is omitted by Arnold. There is however no proof that *καιρῷ* by itself can mean 'in proper time'. Arnold quotes ii. 40, *πλούτῳ τε ἔργου μᾶλλον καιρῷ χρώμεθα*, which as his own note in loc. shews is in no way a case in point; while Krüger points out that Soph. *O. T.* 1516, *πάντα γὰρ καιρῷ καλά*, means 'by being seasonable'. *ἐν καιρῷ* occurs v. 61, etc.

14. **τῶν ξυναλλαγῶν**—objective gen.: v. 69, *τὴν παρακέλευσιν τῆς μνήμης*.

15. **ὃ καὶ ἡμῖν**—*ὅ*, referring to what immediately precedes, is the belief that this is a time for union rather than strife. In constr. it is a cogn. acc. after *πειθομένοις* and supplies the subj. to *ἄξιον γένοιτο*. As Poppo says, 'pro *πειθομένοις* etiam *πείθεσθαι* scribi potuit', the sense being 'such a conviction on your part would now be invaluable'.

17. **βουλευόμενοι δή**—*δή* lays a sarcastic emphasis on *βουλευόμενοι* 'deliberating, forsooth'. There seems therefore no reason for Cobet's suggestion of *βουλόμενοι*, with which indeed *δή* would have no force. For inf. cf. vii. 60, *ἐβουλεύσαντο τὰ τείχη ἐκλιπεῖν*: Hdt. vi. 100, *ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν*.

ib. **θέσθαι**—with *εὖ*: ch. 17, 14. Krüger finds a difficulty in the separation of adverb and verb and proposes to omit *θέσθαι* as a gloss, taking *ἴδια* as acc. after *βουλευόμενοι*, like vi. 23, *πολλὰ εὖ βουλεύσασθαι*. The omission however, besides having no authority, spoils the rhythm of the sentence.

18. **δι' ἀντιλογιῶν**—'we are trying to settle our differences by mutual recriminations'. It seems simplest to understand this clause as ironical, implying that the envoys in their selfish eagerness for advantage are defeating their own objects. Otherwise *ἀντιλογιῶν* is simply 'discussions'. *πειρώμεθα* is taken as subj. by Classen.

19. **ἢν ἄρα**—'if after all'; undoubtedly ironical, as such disappointment was inevitable. **προχωρήσῃ**—cf. ch. 18, 24, note.

20. **ἴσον**—'his just due', as opposed to *ἔλασσον* or *πλέον*: v. 31, *μὴ ἴσον ἕξειν*.

CHAPTER LX

1. **καίτοι**—the next chapter begins in a similar way. **εἰ σωφρονοῦμεν**—cf. i. 40, *ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλεμον ποιήσει*. Such expressions are elliptical, = 'as will be the case if, etc.'

2. **ἡ ξύνοδος**—'our conference'; followed by a double construction, *οὐ περὶ…, ἀλλ' εἰ*: cf. v. 88, *ἡ μέντοι ξύνοδος καὶ περὶ σωτηρίας ἥδε πάρεστι*.

3. **ἐπιβουλευομένην**—pass. as in ch. 61, 7, though the active takes the dat. in the sense of plotting against. *τὴν ἀποχώρησιν ἐπεβούλευον*, iii. 109, means 'made arrangements for the withdrawal'.

5. **διαλλακτάς**—'peacemakers': also in ch. 64, 21: Dem. *de Symm.* 189: Eur. *Phoen.* 468. **ἀναγκαιοτέρους**—'more cogent'. The adj. being here used of a person has an active force = causing *ἀνάγκη*: so v. 105, *ὑπὸ φύσεως ἀναγκαίας*, where *φύσις* is as it were personified. When used of a thing = such as *ἀνάγκη* compels: i. 61, *ξυμμαχία ἀναγκαία*: cf. note on ch. 32, 23.

8. **τηροῦσι**—'are on the look-out for': ch. 27, 11.

10. **τὸ φύσει πολέμιον**—'are speciously ordering what is naturally hostile to them with a view to their own advantage'; i.e. are merely securing their own interests in dealing with those who are naturally enemies, though they may call them allies. According to this view *τὸ πολέμιον* nearly equals *τοὺς πολεμίους*: cf. i. 76, *τὰς πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστησάμενοι*: vi. 85, *τἀνθάδε πρὸς τὸ λυσιτελοῦν καθίστασθαι*: cf. ch. 76, 33.

Classen takes *τὸ φύσει πολέμιον* to mean the hostile and ambitious designs which the Athenians concealed under pretence of alliance; but this does not agree with *καθίστασθαι*, a word which implies political arrangements.

12. **ἐπαγομένων**—ch. 1, 4. **ἐπιστρατεύουσι**—with acc.: so ch. 92, 32. Here it scarcely means attacking, but rather sending troops to. In this passage we have a rhetorical effect of sound produced by three consecutive compounds of *ἐπί*.

14. **τέλεσι τοῖς οἰκείοις**—'with our own revenues': vi. 16, *τοῖς ἰδίοις τέλεσι*, 'at one's own expense'. **τῆς ἀρχῆς**—partitive gen. with *προκοπτόντων*: vii. 56, *τοῦ ναυτικοῦ μέγα μέρος προκόψαντες*. **προκόπτειν**—lit. 'to pioneer': Eur. *Hip.* 23, *τὰ πολλὰ δὲ πάλαι προκόψασα*. The Siceliots by their quarrels are destroying their resources, and preparing the way for Athenian domination.

16. **τετρυχωμένους**—'worn out': vii. 28, *τῷ πολέμῳ τετρυχωμένοι*. The present *τρυχόω* (= *τρύχω*) is not found in classical Greek.

ib. **ποτέ**—'some day': ch. 1, 9.

17. **τάδε πάντα**—'all we see', i.e. all Sicily.

ib. **πειράσασθαι**—aor. after *εἰκός*, as is common: see note on ch. 9, 22. Krüger remarks (on ii. 5) that Thuc. differs from other writers in preferring the middle aor. form of *πειρῶμαι*. We have *πειραθέντες* in act. sense ii. 5, and 33: *πειραθῇ* vi. 92: *πειραθείς*, pass. vi. 54.

CHAPTER LXI

1. **καίτοι τῇ ἑαυτῶν**—if we must call in allies, let it be when we gain by it: dat. after *ἐπικτωμένους* 'gaining in addition to': i. 144, *ἀρχὴν ἐπικτᾶσθαι*.

3. **τὰ ἑτοῖμα βλάπτοντας**—'spoiling what we have': so *κτᾶσθαί τι* is contrasted with *τὰ ἑτοῖμα βλάψαι*, i. 70. The compound **προσλαμβάνειν** here means to take *on yourselves*: so v. 111: vi. 78, *προσλαβεῖν*: i. 144, *προστίθεσθαι*, etc.

8. **κατὰ πόλεις**—'while taking our several cities we are divided'; *κατά*, distributive, one city takes one side, one the other: cf. i. 15, *διέστησαν ἐς ξυμμαχίαν ἑκατέρων*, = took one side or the other.

11. **παρεστάναι δέ**—sc. *χρή*. The subject is changed in point of grammar, though in sense it remains the same, = 'none of us ought to think': ch. 95, 4, *παραστῇ δὲ μηδενί*: Dem. *Olynth.* iii. 28, *ταὐτὰ παρίσταταί μοι γιγνώσκειν*.

ib. **οἱ μὲν Δωριῆς ἡμῶν**—'those of us who are Dorians': ch. 126, 17, *τοῖς Μακεδόσιν αὐτῶν*. **τὸ δὲ Χαλκιδικόν**—'the Chalcidian element', = *οἱ Χαλκιδῆς*. **τῇ Ἰάδι ξυγγενείᾳ**—'from their Ionian ties of blood': so the Leontine allies appealed to Athens, *ὅτι Ἴωνες ἦσαν*, iii. 86; cf. vi. 3.

13. **οὐ γὰρ τοῖς ἔθνεσι**—dat. with *δίχα πέφυκε*, 'in respect of its races'. The prominent position of the words however causes them to affect the whole sentence, and gives a sense equivalent to 'it is not from a quarrel of races, etc.'

14. **πέφυκε**—sc. *ἡ Σικελία*; so Poppo and Classen: cf. Plat. *Rep.* 503 B, *διεσπασμένη φύεται* (unless *διεσπασμένα* should be read). Krüger and Donaldson take *ἔθνεσι* as governed by *ἐπίασι* and *ἔθνη* as subject of *πέφυκε*, 'they do not invade our races because their origin is different, through hatred of one of them'.

ib. **ἐπίασι**—like *ἐπιστρατεύονται*, ch. 60, 13, conveys the idea of armed intervention rather than actual hostility.

17. **παρακλήσει**—'appeal', with subjective genitive of those by whom it was made. The verb *παρακαλεῖν* is common in the sense of inviting allies and the like, but the subst. is not used elsewhere by Thuc. with this meaning: in viii. 92 it means advice or exhortation.

18. **αὐτοί**—'of themselves', contrasting the eagerness of the Athenians with the backwardness of their so-called allies. **τὸ δίκαιον**—what is justly due, meaning here the aid which they had covenanted to render. **τῆς ξυνθήκης**—either with *τὸ δίκαιον*, 'the due requirements of the covenant', or with *μᾶλλον*, 'more than their covenant required', = *μᾶλλον ἢ κατά*. Note the concluding alliteration, *προθύμως παρέσχοντο*.

20. **καὶ τοὺς μέν**—corresponds to *ὅσοι δέ*, line 25. **πολλὴ ξυγγνώμη**—'is fully excusable', with inf. clause: so v. 88, *εἰκὸς καὶ ξυγγνώμη*.

23. **ἑτοιμοτέροις**—'still more ready', than *τοῖς ἄρχειν βουλομένοις*: cf. ch. 18, 4, *κυριώτεροι*: so iii. 63, *ἀξιώτεροι*.

ib. **πέφυκε γάρ**—for similar statements of the right of the strongest, cf. i. 76: v. 105. In the latter passage the Athenians say that they know that men always rule whatever they can, and they suppose that the deity does the same. **διὰ παντός**—'always': i. 38, *ἀφεστᾶσι διὰ παντός*: so v. 105.

25. **ὅσοι**—equivalent to *εἴ τινες* and therefore followed by **μηδέ τις**=*εἴ τις ἥκει μὴ κ.τ.λ.* **αὐτά**—'all this': cf. note on ch. 18, 7. **πρεσβύτατον**—'of highest importance': more commonly in comparative, e.g. Soph. *O. T.* 1365. Compare the Latin use of *antiquior* and *antiquissimus.*

27. **εὖ θέσθαι**—cf. note on ch. 17, 14. **αὐτου**—sc. *τοῦ κοινῶς φοβεροῦ.*

33. **εὐπρεπῶς ἄδικοι**—note the antithetical balance of two sets of three words with which the sentence concludes. Each member begins with an adverb compounded with *εὖ*, *εὐπρεπῶς* 'with fair outside' corresponding to *εὐλόγως* 'with good actual reason': *ἄδικοι* 'without justice' corresponds to *ἄπρακτοι* 'without success'; while *ἐλθόντες* finds its converse in *ἀπίασιν.* This sentence is a good example of the emphatic usage of adverbs, which is characteristic of Thucydides.

CHAPTER LXII

1. **τὸ μὲν πρός**—either determinant accus. 'as concerns the Athenians' like the more usual plural (ch. 15, 10: ch. 85, 28, *τὰ πρὸς Ἀθηναίους*); or, according to Poppo, subject to *εὑρίσκεται*, 'the (advantage we gain) in respect of the Athenians is found to be so great an advantage'. **εὖ βουλευομένοις**—'if we take good counsel', dat. commodi, grammatically connected with either *ἀγαθόν* or *εὑρίσκεται.* **εὑρίσκεται**—'is found' by due consideration, ='proves to be': so iii. 47, *τὸ Κλέωνος...οὐχ εὑρίσκεται δυνατόν.*

3. **ἄριστον**—neut. predicate with *εἰρήνην*: Plat. *Rep.* 455 E, *ἀσθενέστερον γυνὴ ἀνδρός*, cf. Madv. § 1 b, R. 4.

5. **ἢ δοκεῖτε**—this sentence is irregular in construction. Following *δοκεῖτε* we have two optatives with *ἄν* as if *ὅτι* had gone before, and then the inf. construction *ἔχειν τὴν εἰρήνην* dependent on *δοκεῖτε.* This last clause too is worded as if *οὐ δοκεῖτε* had preceded, a sense which must be supplied from *οὐχ ἡσυχία μᾶλλον.* For similar irregularities cf. i. 3, *δοκεῖ δέ μοι οὐδὲ τοὔνομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ...οὐδ' εἶναι ἡ ἐπίκλησις αὕτη.*

ib. εἴ τῳ—i.e. τινί—addressing the individual envoys as representatives of their states. τὸ μὲν...τὸ δέ correspond to τὰ ἐναντία and ἀγαθόν respectively, the order being inverted by the grammatical figure called *chiasmus*.

7. ξυνδιασῶσαι—'would help to preserve throughout': so vii. 57, ξυνδιασώσοντες, of the allies who helped to maintain the independence of Sicily: ii. 62, διασώσαντες.

9. ἐν μήκει λόγων—cf. v. 89, λόγων μῆκος ἄπιστον. ὥσπερ περὶ τοῦ πολεμεῖν—referring to what he had already said, ch. 59, 6.

11. ὑπεριδεῖν...προϊδεῖν—=*despicere, prospicere*. We have a similar play on sound in a subsequent speech of Hermocrates, vi. 76, οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ: so i. 33, προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν: ii. 62, μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι.

13. βεβαίως—usually connected with οἴεται, 'is assured': cf. i. 132, πιστεύσαντες βεβαίως: i. 134, βεβαίως εἰδότες, etc. Krüger however joins the word with πράξειν, quoting ch. 112, 10, βεβαίως ἑλεῖν: ch. 114, 2, βεβαίως τῆς πόλεως ἐχομένης, and many similar instances.

ib. τῷ δικαίῳ—'from the justice of his cause', dat. of the efficient cause (Madv. § 41). Krüger quotes Soph. *O. C.* 880, τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν. For δίκαιον contrasted with βία, *right* as opposed to *might*, cf. i. 77, βιάζεσθαι οἷς ἂν ἐξῇ δικάζεσθαι οὐδὲν προσδέονται.

14. τῷ παρ' ἐλπίδα—'let him not be grievously disappointed if he fail': cf. vii. 66, τῷ παρ' ἐλπίδα σφαλλόμενοι.

15. χαλεπῶς = ὡς χαλεπὸν ὄν: cf. ch. 20, 14, ἀσαφῶς. πλείους ἤδη—'many men before now', lit. 'more (than he)'. πλείους is subdivided into two classes, καὶ τιμωρίαις and καὶ ἐλπίσαντες, the repeated καί having a disjunctive force, 'either...or', like τε and καί, ch. 32, 14. The subdivision is continued in the clauses with οἱ μὲν...τοῖς δέ.

16. τιμωρίαις—dat. of the instrument. Krüger cites i. 34, πολέμῳ τὰ ἐγκλήματα μετελθεῖν: cf. also ch. 86, 21.

17. ἕτεροι—'in other cases', in partial apposition with πλείους: for a striking example of this construction cf. v. 96, ἄποικοι ὄντες οἱ πολλοὶ καὶ ἀποστάντες τινές, 'being colonists for the most part and having revolted in some cases'.

ib. οὐχ ὅσον οὐκ—'not only failed to avenge their wrongs': so ii. 97, οὐχ ὅτι. We have also μὴ ὅτι, οὐχ ὅπως, etc. in a similar sense: see Madv. § 212.

19. **προσκαταλιπεῖν**—'to leave behind them besides', i.e. to lose: in ii. 36 the word is used of those who bequeathed an *accession* of territory to their descendants.

20. **δικαίως**—'in accordance with justice', i.e. as our ideas of justice would lead us to expect. **ὅτι καὶ ἀδικεῖται**—*καί*, 'also', connects the two notions of wrong received and just revenge. 'The antecedent, and not as in English would be more natural the consequent, is emphasized' (Jowett): so infr. *καὶ εὔελπι*: ch. 64, 1, *καὶ ἀρχόμενος*. The nom. to *ἀδικεῖται* is *τιμωρία* personified, sc. the injured man. It is to be noted that the *present* tense of *ἀδικῶ* is used in both active and passive so long as the wrong done is not atoned for: i. 38, *διαφερόντως τι ἀδικούμενοι*, 'suffering a great wrong'.

22. **ὡς ἐπὶ πλεῖστον κρατεῖ**—'prevails to the utmost': Krüger quotes Soph. *O. T.* 977, *ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής.*

CHAPTER LXIII

2. **τοῦ ἀφανοῦς**—put first for the sake of emphasis and clearness. The two main reasons for union are the uncertainty of the future, and the actual presence of the Athenians. **ἀτέκμαρτον**—used in Hdt. v. 92 (3) of an obscure oracle; from *τέκμαρ*, a fixed mark or limit, hence a sure sign.

3. **διὰ τὸ...παρόντας**—a confusion between *διὰ τὸ...παρεῖναι* and *διὰ τοὺς...παρόντας*: so v. 7, *διὰ τὸ...καθημένους*. In viii. 105 most manuscripts have *διὰ τὸ...διώκοντες*.

5. **τὸ ἐλλιπὲς τῆς γνώμης**—lit. 'the coming short of our plans', i.e. of the schemes of advantage which the several states had formed: cf. ch. 55, 18, *ἐλλιπὲς τῆς δοκήσεως*. **ὧν**—i.e. *τούτων ὧν*, dep. on *τὸ ἐλλιπὲς τῆς γνώμης*. **ἕκαστός τι**—this has the best manuscript authority, but *ἕκαστός τις* is also a well supported reading and gives a good sense.

7. **εἰρχθῆναι**—with *τὸ ἐλλιπὲς τῆς γνώμης*, lit. 'was restrained', i.e. was brought about by restraint. We should say, 'satisfied that the failure in our hopes had an adequate cause in these obstacles': cf. ch. 98, 22, *κατειργόμενον*, 'done under constraint'.

It is also possible to take *τὸ ἐλλιπές* as determinant accusative with *εἰρχθῆναι*, understanding *ἡμεῖς* as the subject, 'in the failure of our plans convinced that we were sufficiently prevented'. In support of this construction Poppo cites Ar. *Vesp.* 333, *τίς ἐσθ' ὁ ταῦτά σ' εἴργων;*

ib. ἐφεστῶτας—=*instantes:* Dem. *de Cor.* 287, τὸν ἐφεστηκότα κίνδυνον. ἀποπέμπωμεν—'dismiss': so Dem. *Androt.* 597, Θηβαίους ὑποσπόνδους ἀπεπέμψατε, of compelling an enemy to evacuate a district: cf. ch. 49, 5, ἐκπέμψαντες.

9. μάλιστα μὲν...εἰ δὲ μή—of the best and next best alternative: i. 32: ii. 72, etc. ἐς ἀΐδιον—so ii. 64: cf. ch. 20, 5; where also we have the concurrence of sound ἀΐδιον...ἰδίαν.

11. ἐς αὖθις ἀναβαλώμεθα—cf. Plat. *Symp.* 174 E, εἰσαῦθις ἀναβαλοῦ: id. *Euthyphr.* 15 E, εἰσαῦθις τοίνυν. Thuc. has ἐς ἀεί, i. 22 and 129: ἐς ἔπειτα, i. 130.

ib. τὸ ξύμπαν τε—adverbial: cf. i. 144, καθ' ἕκαστά τε καὶ τὸ ξύμπαν.

14. ἀρετῇ—referring to εὖ as well as κακῶς δρῶντα, 'like true men' (Jowett): cf. ch. 19, 18, ἀνταποδοῦναι ἀρετήν. ἀμυνούμεθα—'requite': cf. i. 44, τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι.

15. οὐ περὶ τοῦ—sc. ὁ λόγος or ὁ ἀγὼν ἔσται, 'it will be no question of punishing another': cf. Dem. *Androt.* 607, οὐ περὶ πράξεως εἰσφορῶν ἐστίν: id. *Tim.* 701, περὶ αὐτοῦ τούτου νῦν ὑμῖν ἐστί.

16. καὶ ἄγαν εἰ τύχοιμεν—'if we were ever so successful': iii. 39, τυχόντες μὲν...σφαλέντες δέ: iii. 42, μὴ τυχών, opp. to πείσας: cf. ch. 22, 15.

17. φίλοι μὲν ἄν—the sentence begins as if the principal verb would be in the optative; instead of which by a change of construction ἄν is left without a verb and the second clause concludes with the present indicative γιγνόμεθα. The sense thus given is 'we might indeed become friends with our deadly foes, but we *are actually becoming* at variance with our true friends'; the change of expression being a rhetorical device to arrest the attention.

We have a similar variation in Dem. *Lept.* 461, παρὰ δ' ὑμῖν ἃ ἂν λάβῃ τις ἔχειν ὑ π ῆ ρ χ ε τὸν γοῦν ἄλλον χρόνον, 'in your city whatever a man has once received he *used at any rate* to be allowed to keep'. In this passage, in which the speaker is discussing a change of the laws for rewarding public services, he makes a sudden change of tense, and instead of saying ἔχειν ὑπάρχει, throws the sentence into an imperfect form.

CHAPTER LXIV

1. πόλιν...παρεχόμενος—παρέχεσθαι means to put forward as one's own, or on one's own part. Hence, applied to an envoy, it means either *to represent*, or *to offer the alliance of* the city

from which the speaker comes. The former view seems to give the better sense in the present passage and in ch. 85, 24, *πόλιν ἀξιόχρεων παρεχομένους*: while the latter agrees better with such expressions as iii. 36, *ἔστιν ἃ παρεχόμενον*, 'making certain offers'.

2. **ἐπιὼν τῳ**—'more likely to be an assailant than to have to defend myself'; sing. because the speaker identifies himself with the state which he represents.

3. **προειδόμενος...αὐτός**—a correction adopted by all editors for the manuscript reading *προειδομένους...αὐτούς*, '*ἐγὼ μὲν...ἀξιῶ* is clearly opposed to *τοὺς ἄλλους δικαιῶ ταὐτό μοι ποιῆσαι*, and distinguishes what Hermocrates thinks should be done by others from what he was prepared to do himself' (Arnold). The augmented participle *προειδόμενος* is abnormal and open to question; on the other hand there seems to be no authority here for the regular form *προϊδόμενος*. In Dem. *fals. leg.* 413, *προϊδόμενος* is now read, but in Aesch. *Timarch.* 23, 71, *προειδόμενος* is still retained: see Veitch's *Greek Verbs.*

ib. **προειδόμενος αὐτῶν**—'taking thought beforehand for these things', i.e. for the interests which he has been urging: cf. note on *αὐτό*, ch. 18, 5. The gen. is to be explained like *φυλασσομένους τῶν νεῶν*, ch. 11, 19: elsewhere we have the accusative construction, with the sense of foreseeing.

6. **μωρίᾳ φιλονεικῶν**—'in a foolish spirit of contentiousness': v. 43, *φρονήματι φιλονεικῶν*.

8. **ὅσον εἰκὸς ἡσσᾶσθαι**—'to make all reasonable concessions': cf. ch. 19, 22.

9. **ὑφ' ὑμῶν αὐτῶν**—the manuscript reading, retained by most editors, to be taken with *παθεῖν*. Arnold however approves of Dobree's correction *ἀφ' ὑμῶν*, connecting it with *ποιῆσαι*. **τοῦτο παθεῖν**—sc. *ἡσσᾶσθαι*, which implies either to yield to friends or to be worsted by enemies.

12. **τὸ δὲ ξύμπαν**—'while we are all neighbours and joint possessors of one island home'. In this clause the speaker passes from the individual ties of race to the universal bond of a common country. The accusatives correspond to the construction with *οὐδὲν αἰσχρόν* with which the sentence begins. Instead of *δέ* Krüger reads *γε* and Classen *τε*, but neither correction is an improvement. This is not the place for a resumptive *τε*, and *δέ* is required to mark the opposition between the particular and the general obligations to mutual concession.

14. **καὶ περιρρύτου**—'and that an island'; a further reason for union. *περίρρυτος* is rare in prose: Hdt. iv. 42, *Λιβύη*

δηλοῖ ἑωυτὴν ἐοῦσα περίρρυτος. ὄνομα ἕν—cf. ii. 37, *ὄνομα... δημοκρατία κέκληται*: i. 122, *τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.*

22. δυοῖν ἀγαθοῖν—'there are two blessings of which we shall not rob Sicily'. οὐ στερήσομεν is practically equivalent to a single expression: cf. ch. 106, 10: Eur. *Or.* 1151, *ἑνὸς γὰρ οὐ σφαλέντες ἕξομεν κλέος.*

CHAPTER LXV

2. αὐτοὶ μέν—opp. to *οἱ δὲ τῶν Ἀθηναίων*, line 7: cf. ch. 49, 6. The Athenians were not communicated with till the Siceliots had settled their policy.

3. ξυνηνέχθησαν—'agreed, came to terms': vi. 13, *καθ' αὑτοὺς καὶ ξυμφέρεσθαι.* γνώμῃ—'in a resolution', denoting the views which finally prevailed and the determination which was formed. *ὥστε*—cf. ch. 37, 10.

4. ἔχοντες—so ch. 118, 15, *ἔχοντες ἅπερ νῦν ἔχομεν.*

5. Καμαριναίοις Μοργαντίνην—Morgantine was situated on the Symaethus between Syracuse and Catana on the east of Sicily, while Camarina was on the south coast. There seems therefore some error in one of the names. Possibly *Καταναίοις* should be read instead of *Καμαριναίοις*, unless indeed there was another Morgantine of which we do not know.

7. οἱ δὲ...ξύμμαχοι—they had of course taken part in the conference. The real opposition is therefore between the Sicilian convention and its effect on the Athenians: cf. note on ch. 24, 1, *οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι.*

9. κἀκείνοις—the Athenians: ch. 37, 10. ἐπαινεσάντων... ἐποιοῦντο—the same tenses are used in a similar sentence, ch. 16, 1.

15. χρήματα ἐπράξαντο—=*ἐζημίωσαν χρήμασιν*, ii. 65: cf. vi. 54, *εἰκοστὴν πρασσόμενοι*, of a tax: pass. viii. 5, *πεπραγμένος φόρους.*

17. τῇ παρούσῃ—the manuscripts are in favour of *τῇ τε παρούσῃ*: Bekker suggests *τῇ τότε.* ἠξίουν—'expected'; with two constructions, *μηδὲν ἐναντιοῦσθαι* and *κατεργάζεσθαι*: in i. 43 we have a converse change of subject, *τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, καὶ μὴ...ἡμᾶς βλάψαι*, sc. *ὑμᾶς*, subj. to *βλάψαι.*

21. αἰτία δ' ἦν—the same construction as in ch. 26, 16. Classen points out that Thuc. elsewhere uses *αἴτιον*: e.g. i. 11: *αἴτιον ..ἡ ὀλιγανθρωπία.*

22. **ὑποτιθεῖσα**—'inspiring': i. 138, *ἐλπίδα ἣν ὑπετίθει*: iii. 45, *ἐλπὶς...τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα*, 'giving hopes of'. **ἰσχὺν τῆς ἐλπίδος**—cf. ii. 62, *ἐλπίδι...ἧς ἐν τῷ ἀπόρῳ ἡ ἰσχύς*, where hope is contrasted with judgment founded on actual resources (*γνώμη ἀπὸ τῶν ὑπαρχόντων*): so in v. 103, we have the Athenians denouncing the dangers of mere visionary hopes.

The ideas of the Athenians at this period may possibly have been extravagant, but there was certainly good reason for their indignation against Pythodorus, who had handled the fleet badly and lost Messene. We are not told that Eurymedon and Sophocles effected anything to improve the position of affairs; so that, although the generals might not have had it in their power to prevent the Sicilian convention, the displeasure with which they were received is not to be wondered at.

CHAPTER LXVI

3. **κατὰ ἔτος ἕκαστον δίς**—cf. ii. 31, where we have the first invasion under Pericles in the autumn of 431. Plutarch (*Per.* ch. 30) records a decree that the *strategi* should swear to invade Megara twice a year, and speaks of the strong feeling of Pericles against the Megarians. In i. 67 and 139 reference is made to their exclusion from Attic ports and markets. For their starving condition vid. Ar. *Ach.* 535 and 729—818. This play was exhibited in Feb. 425.

5. **τῶν ἐκ Πηγῶν**—Pegaè was the Megarian harbour on the gulf of Corinth; ch. 21, 14. We are not told before this of its occupation by the *φυγάδες*. They were possibly the same as those who were allowed to settle for a year or so in Plataeae, iii. 68. As the Athenians commanded Nisaea the hostility of Pegae was a serious evil.

6. **στασιασάντων**—cf. ch. 3, 8, *ἀντιλεγόντων*. **ἐκπεσόντες**—'having been expelled': *ἐκπίπτω* is virtually pass. of *ἐκβάλλω*, and so constructed with *ὑπό*: cf. i. 131, *ἐς τὴν εἱρκτὴν ἐσπίπτει ὑπὸ τῶν ἐφόρων*, 'is thrown into prison'. The same constr. is common with *ἀποθνήσκω, πληγὰς λαμβάνω, κακῶς ἀκούω*, etc.

9. **ἀμφοτέρωθεν**—by intestine as well as foreign war; or possibly from Pegae as well as Minoa.

10. **τὸν θροῦν**—'the general talk': v. 7 and viii. 79 with *αἰσθόμενος*: v. 30, *αἰσθόμενοι τὸν θροῦν καθεστῶτα*: v. 59, *ἐς θροῦν καθίστατο*.

11. **ἠξίουν**—'thought fit', i.e. felt themselves in a position to urge the question of recalling their friends. **λόγου**—the proposal for the restoration of the exiles. **ἔχεσθαι**—cf. v. 49, *τοῦ αὐτοῦ λόγου εἴχοντο*, 'held fast to, insisted on'.

12. **οἱ τοῦ δήμου προστάται**—cf. ch. 46, 17.

17. **ἐνδοῦναι**—so ch. 76, 15, *Χαιρώνειαν ἐνεδίδοσαν*: v. 62, *ἐνεδίδοσαν τὰ πράγματα*. For other uses of *ἐνδίδωμι* cf. ch. 35, 17; iii. 37, *οἴκτῳ ἐνδῶτε*, 'concede': ii. 49, *σπασμὸν ἐνδιδοῦσα*, 'causing, bringing with it'.

19. **κατελθεῖν**—cf. *περιπλεῖν*, v. 53.

20. **ἦν δὲ σταδίων**—gen. of measure. Xen. *Anab.* i. 2. 8, *τὸ εὖρος εἴκοσι καὶ πέντε ποδῶν*: Madv. § 54. As regards the length of the walls Thucydides differs from Strabo, according to whom the distance to the port was 18 stades. These walls were constructed and garrisoned by the Athenians in 455, when Megara joined their alliance (i. 103).

21. **τὴν Νίσαιαν τόν**—so ch. 46, 14, *τὴν νῆσον τὴν Πτυχίαν*: ch. 67, 7, *τοῦ Δημοσθένους τοῦ*: v. 46, *περὶ τὸν Ξενάρη τὸν ἔφορον*, etc.

24. **βεβαιότητος ἕνεκα**—'in order to secure' with object. gen. *Μεγάρων*. **πειρᾶσθαι**—sc. themselves; change of subject, as in ch. 65, 20.

26. **ἔμελλον**—sc. *οἱ Μεγαρῆς*.

CHAPTER LXVII

1. **ἀπό τε τῶν**—lit. 'on the side of', i.e. 'so far as regards': cf. ii. 77, *ἀπὸ τῶν παρόντων δεινῶν*, '*with* their present means of offence': vi. 102, *ἀπὸ τῆς παρούσης δυνάμεως*: see also note on *ἀπό*, ch. 18, 8. **παρεσκεύαστο**—so i. 46, *ἐπειδὴ αὐτοῖς παρεσκεύαστο*, 'when their arrangements were complete'.

4. **τὴν Μεγαρέων νῆσον**—so iii. 51, *ἐπὶ Μινώαν τὴν νῆσον ἣ κεῖται πρὸ Μεγάρων*. The definite article is used because the situation of the island was well known, or because it has been mentioned before. Minoa was occupied by the Athenians in 427, as a convenient station for maintaining the blockade against Megara (iii. 51).

6. **ὅθεν ἐπλίνθευον**—'from which they got bricks for the walls', i.e. clay to make them: so Hom. *Od.* xviii. 359, *αἱμασίας λέγων*, 'picking (stones for) walls'. For **ἐπλίνθευον** Classen suggests *ἐπλίνθευσαν*: the imperfect however gives a good sense, as repairs and additions were probably made from time to time.

ib. **καὶ ἀπεῖχεν**—sc. from the walls: it was plainly on the main land. We should say 'and *which* was distant', and possibly *ὃ* is to be understood from *ὅθεν*. In Greek however the second clause in a relative construction is com-

monly thrown into a demonstrative form; cf. ii. 4, *οἴκημα, ὃ ἦν τοῦ τείχους, καὶ αἱ θύραι ἀνεῳγμέναι ἔτυχον αὐτοῦ*: Plat. *Gorg.* 452 D, *τί ἐστι τοῦτο ὃ φῂς σὺ μέγιστον ἀγαθὸν εἶναι, καὶ σὲ δημιουργὸν εἶναι αὐτοῦ.* This seems also the simplest explanation of such sentences as the present, which are of common occurrence; e.g. i. 106, *ᾧ ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν ἔξοδος.*

8. **Πλαταιῆς**—of those who escaped to Athens, iii. 24. **καὶ ἕτεροι περίπολοι**—'and besides them certain of the frontier guard'. The Athenians on attaining eighteen years of age were enrolled among the *ἔφηβοι*, and after some preliminary training, served till the age of twenty in the *περίπολοι* or national guard. It seems probable that their first term of service was in Athens itself, while during the second year they formed a moveable force, employed in garrisoning fortified places in Attica, and in the defence of any point which might be threatened. They were armed with the hoplite's spear and shield. On the present occasion they seem to have been employed on service beyond the frontier of Attica, or to have been stationed at Minoa. Some authorities therefore doubt if *περίπολοι* is to be understood here in its usual sense: see Arnold's and Poppo's notes.

9. **ἐς τὸ Ἐνυάλιον**—so Poppo, Krüger, etc. for the manuscript reading *ἐς τόν*. The neuter *ὅ* which follows makes the correction imperative, otherwise *τόν* might possibly be retained on the analogy of iii. 3, *ἐς τὸν Μαλόεντα ἐξῆλθον*, 'to the temple of (Apollo) Maloeis': Ar. *Av.* 619, *εἰς Ἄμμων' ἐλθόντες.* In both these passages however there is an idea of worshipping or consulting the deity beyond the mere notion of locality, as is natural when the name of the god is used to designate his temple; vid. Arnold: cf. however ch. 118, 21, *παρὰ τοῦ Νίσου.* The form Ἐνυάλιον is neut. adj. sc. *ἱερόν.*

10. **ἔλασσον ἄποθεν**—nearer (than the brick pit) to the walls.

14. **ὡς λῃσταί**—in iii. 51 we find that the Athenians hoped by occupying Nisaea to suffer less from *λῃστῶν ἐκπομπαί* on the part of the Megarians. **ἐκ πολλοῦ**—'for some time back', connected with both *τεθεραπευκότες* and *εἰώθεσαν*, and opposed to *καὶ τότε*, line 22: cf. ch. 103, 15. **τεθεραπευκότες**—'having managed, secured': v. 11, *ξυμμαχίαν θεραπεύοντες*: vi. 61, *θεραπεύοντες (τὸ) μὴ θορυβεῖν.* **τῶν πυλῶν**—at the end of the long walls. These gates, like Nisaea itself, were held by the Peloponnesian garrison.

16. **διὰ τῆς τάφρου**—this seems to have been a dry trench outside the walls of Nisaea, extending from the long walls to the sea. Rutherford rejects the words, *κατὰ τήν* being Attic.

19. ἐς τὸ τεῖχος—sc. within the long walls: so ch. 68, 2: 69, 9. ὅπως...ἀφανής—i.e. that the Athenian garrison might not know what they had to look out against. For *ἀφανής* in the sense of uncertain and doubtful, cf. ii. 42, opp. to *τὸ ὁρώμενον*: viii. 92, opp. to a settled arrangement. δή implies pretence: cf. ch. 23, 8.

22. καὶ τότε—'so now', resuming the account of the actual attempt.

26. ξυγκλῃσθῆναι—Bekker and Arnold have *ξυγκλῃθῆναι*, but the aor. pass. seems always to have *σ*: vid. Poppo, and Veitch's *Greek Verbs*. All editors have *ξυγκλῃσθέν*, v. 72, and *κατεκλῄσθησαν*, i. 117.

28. κώλυμα...προσθεῖναι—'a hindrance to shutting'; vid. Goodwin § 92, note 2. In i. 16 we have *κωλύματα μὴ αὐξηθῆναι*. Similarly *κωλύω* and other verbs of kindred meaning take an inf. with or without *μή*. προσθεῖναι—cf. Hdt. iii. 78, *προσθεῖναι τὰς θύρας*: in Ar. *Vesp*. 201 *τῇ δοκῷ προσθείς* possibly means 'shutting (the door) by means of the bar'.

ib. καὶ αὐτοῖς—from its position virtually dat. commodi, though it may be connected grammatically with *ξυμπράσσοντες*: iii. 36, *οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες*. κατὰ τὰς πύλας—there is good authority for the article, which however is omitted by many editors: cf. note on *μέσον*, ch. 31, 9.

32. οὗ νῦν τὸ τροπαῖον—so v. 10, *ᾗπερ νῦν τροπαῖον ἕστηκε*. Jowett points out that although the Megarians recovered the walls and destroyed them (ch. 109), yet the trophy was not molested. ᾔσθοντο γάρ—explains *μαχόμενοι*: notwithstanding the surprise the Athenians did not win the gates without fighting (Arnold).

35. ὁπλίταις—the troops under Hippocrates, supr. line 4.

CHAPTER LXVIII

2. ὁ ἀεὶ ἐντὸς γιγνόμενος—as each got in: iii. 77, *τὰς ἀεὶ πληρουμένας (ναῦς) ἐξέπεμπον*, sent out their ships as fast as they could man them.

4. τὸ μὲν πρῶτον—this finds its corresponding clause in *ἅμα δ' ἕῳ*, line 16, or perhaps in *οἱ δ' ὡς*, line 13. The latter however seems rather to belong to the loosely-worded parenthetical sentences which describe the general panic.

ib. **ἀντισχόντες**—'held out, made a stand': vi. 22, *ὅπως πρὸς τὸ ἱππικὸν ἀντέχωσι*: ii. 49, with dat., of the body holding out against disease: i. 65, abs. of supplies holding out. **ὀλίγοι**—partial apposition: ch. 6, 4: 62, 17.

6. **ἐς φυγὴν κατέστησαν**—so ch. 100, 22, and often. **προσπεπτωκότων καὶ νομίσαντες**—two different constructions giving the reasons of the panic; the second clause having a subordinate parenthesis *τῶν προδιδόντων ἀντιμαχομένων*. **σφᾶς**—the Peloponnesians, gov. by *προδεδωκέναι*.

10. **ξυνέπεσε**—see note on *ξύμπτωμα*, ch. 36, 16: Hdt. viii. 15, *συνέπιπτε δὲ ὥστε γίγνεσθαι*, of two coincident events. **ἀφ' ἑαυτοῦ γνώμης**—'of his own idea', an unusual expression, of which Poppo cites instances from Dio. Cass.: in iii. 92 we have *ἀπὸ τοιᾶσδε γνώμης*, 'with this idea': cf. Dem. *de Cor.* 281, *ἀπὸ τῆς ἐμαυτοῦ γνώμης*, 'from my own judgment'.

12. **θησόμενον τὰ ὅπλα**—to be taken with *ἰέναι*, the inf. depending on *κηρῦξαι*: so ch. 105, 12: cf. ii. 2, *ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα*. The phrase of course is not to be taken literally, but simply means 'to join the Athenians'; see note on ch. 44, 6.

14. **πολεμεῖσθαι**—pers. 'that they were attacked': so i. 37, *αὐτοὶ οὐκ εἰκότως πολεμοῦνται*: or perhaps impers. like ch. 23, 12, *τὰ περὶ Πύλον ἐπολεμεῖτο*.

17. **οἱ πρὸς...πράξαντες**—'those who had conducted the intrigue with the Athenians': i. 131, *πράσσων πρὸς τοὺς βαρβάρους*. Instead of *ἄλλοι* Krüger and Classen read *ἄλλο* in agreement with *πλῆθος*. The main body of the democratical party is denoted, the arrangement having been made by their *προστάται* (ch. 66).

20. **ξυνέκειτο**—see note on ch. 23, 4: for inf. cf. viii. 52, *ξυγκεῖσθαι κρατεῖν βασιλέα*.

22. **διάδηλοι**—'distinguished from the others', *διά* denoting disjunction, as in *διαλύω*, *διαγιγνώσκω*, etc.

ib. **λίπα**—so i. 6, *λίπα ἠλείψαντο*. *λίπα* is regarded as either (1) a dat. (=*λίπαι* or *λίπᾳ*) from an old noun *λίπα*, or (2) an adv. or cogn. accus. from a supposed nom. *λίψ*. See Lidd. and Scott, and notes on Hom. *Il.* x. 577, *ἀλειψαμένω λίπ' ἐλαίῳ*: *Od.* iii. 466, *ἔχρισεν λίπ' ἐλαίῳ*. It only occurs once in Homer without *ἐλαίῳ*, *Od.* vi. 227.

23. **ἀλείψεσθαι** is constructed in accordance with the sense as if 'they agreed' had preceded. **ἀδικῶνται**—harmed by their friends (the Athenians): the word implies unfair or wrongful injury.

ib. **ἀσφάλεια**—'they could open the gates with more safety', because the main Athenian army was now at hand. Classen suspects that this sentence, as far as *παρῆσαν*, is out of place, and ought to follow *ἐπεξιέναι ἐς μάχην*, line 20. It certainly seems clear that by *τοὺς Ἀθηναίους* (line 21) is denoted the force which came from Eleusis, and not the troops in possession of the long walls.

25. **οἱ ἀπό**—the def. article is explained by *κατὰ τὸ ξυγκείμενον*, though the arrangement has not been mentioned before. **οἱ τὴν νύκτα πορευόμενοι**—'those troops, that is, which were marching (or were to march) during the night', as opposed to those already in ambush at Megara. If the def. article be retained it is used to give a further definition, as in ch. 1, 19, *ἄλλαι αἱ πληρούμεναι*. Most editors however reject *οἱ*, which is absent from several manuscripts, and may have got into the text from the last syllable of *ἑξακόσιοι*.

30. **καὶ οἵ**—cf. note on ch. 33, 13. Here the demonstrative form seems required by the sense.

34. **τις**—a common usage in threats and warnings: cf. ch. 13, 21, *ἢν ἐσπλέῃ τις*: iii. 2, *εἰ μή τις προκαταλήψεται*. **αὐτοῦ...ἔσεσθαι**—sc. they threatened to fight it out on the spot.

36. **ἰσχυρίζοντο**—'insisted': ch. 23, 6.

CHAPTER LXIX

2. **ἐναντίωμα**—only here in Thuc.: Dem. *de Cor.* 328, *παρὰ τῆς τύχης τι συμβέβηκεν ἐναντίωμα*. **περιετείχιζον**—imp., =began the circumvallation.

7. **σίδηρος**—according to the scholiast the same as *σιδήρια λιθουργά*, ch. 4, 6.

9. **ἀρξάμενοι δ'**—the construction of this sentence is loose and irregular; the chief difficulty being with what verb *ἀρξάμενοι* and the following participles are to be connected. Krüger and Arnold refer them to the preceding *περιετείχιζον*: but the *δέ* with *ἀρξάμενοι* is against this view, and marks the beginning of a new sentence. Accordingly Poppo connects all the participles with *ἀπεσταύρουν* in line 14. This verb however does not contain the main idea of the sentence, but only describes a small part of the siege operations. There remains therefore the explanation suggested in Classen's critical note, that some general word such as *περιετείχιζον* was

intended to follow *ἀρξάμενοι*, and must be understood with *ἀπ' ἐκείνου...Νισαίας* and what follows. A similar view is taken by Jowett.

ib. **ἀπὸ τοῦ τείχους**—the long walls and the space enclosed, which had been taken at daybreak (ch. 66). For sing. *τείχους* cf. ch. 67, 19: also ii. 13, where *τοῦ μακροῦ* means the double wall to the Piraeus. **διοικοδομήσαντες**—'walling off', by a cross work, to prevent interruption from the city: cf. viii. 90, *διῳκοδόμησαν στοάν*: so in iii. 34 and vii. 60 *διατείχισμα* means a separate space walled off, a separate fortified work.

10. **ἀπ' ἐκείνου ἑκατέρωθεν**—the Athenians extended their works on both sides, so as to enclose Nisaea from sea to sea. **ἐς θάλασσαν**—sc. *περιετείχιζον*, note on line 9. **Νισαίας**—dep. on *ἑκατέρωθεν*: ch. 31, 5, *τῆς νήσου ἑκατέρωθεν*.

11. **τάφρον...διελομένη**—the sentence, which began with *οἱ στρατηγοί*, has now expanded its subject, and applies to the whole Athenian force, with which the collective *στρατιά* stands in apposition. For **διελομένη** see note on ch. 11, 11: so v. 75, *διελόμενοι τὴν πόλιν περιετείχιζον*.

12. **προαστείου**—'an open space like the parks in London. partly planted with trees, and containing public walks, colonnades, temples, and the houses of some of the principal citizens. It was used as a ground for reviews of the army, and for public games' (Arnold).

13. **καὶ κόπτοντες**—most editors take this as a fresh sentence. Probably however as no finite verb has yet been expressed, though intended, the main sentence closes with **ἀπεσταύρουν**, although in sense this verb applies to the final clause alone. The clue has in fact been dropped in a maze of participles and parentheses. According to this view the **καί** which precedes *κόπτοντες* corresponds to the **τε** which follows *ἐκ* in the previous line; otherwise *διελομένη* and *χρώμενοι* are connected by (*τάφρον*) **τε**...(*ἐκ*) **τε**.

14. **τὰ δένδρα**—esp. the fruit trees, which would be found in the *προάστειον*, mainly olives and figs: see Arnold on ii. 75. **ὕλην**—'brushwood', for fascines and to interlace with the palisades. See the account of the siege of Plataeae, ii. 75, 76; where we find that *ξύλα* is the word used for timber from forest trees, as in ch. 13, 3 and 52, 16: cf. Xen. *Anab.* i. 5, 1, *εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου* (shrub or plant)...*δένδρον δ' οὐδὲν ἐνῆν*.

ib. **εἴ πῃ δέοιτό τι**—'if at any point any part needed it'; *τι* being the subject of the verb; so Poppo. Krüger proposes to read *δέοι*, as in ch. 4, 9, *εἴ που δέοι*. Classen and Jowett

take *δέοιτο* = *δέοι*, citing Soph. *O. C.* 570, *ὥστε βραχέα μοι δεῖσθαι φράσαι*: Dem. *de Cor.* 276, *οὐδὲν...εἰσήγετο ὧν ἐδεῖτ' αὐτῷ*. Veitch gives Plat. *Meno* 79 c, and Hdt. iv. 11, as instances in which *δεῖσθαι* and *δεόμενον* 'may be thought to have rather an appearance of impersonality'. All these passages however can be explained without depriving *δέομαι* of its usual meaning.

15. **ἐπάλξεις λαμβάνουσαι**—'with the addition of battlements': ch. 115, 3, *ἀπ' οἰκιῶν ἐπάλξεις ἐχουσῶν*. In the same ch., line 14, we have *λαβὸν μεῖζον ἄχθος*: cf. Hdt. ix. 7, *τὸ τεῖχος ...ἤδη ἐπάλξεις ἐλάμβανε*. **αὐταὶ ὑπῆρχον**—'of themselves', cf. ch. 4, 15.

18. **ὅσον οὐκ**—'all but': i. 36, *ὅσον οὐ παρόντα πόλεμον*: ch. 125, 11, *ὅσον οὔπω*. **σίτου τε**—the first reason for their surrender; two others are then given with *νομίζοντες* and *ἡγούμενοι*.

23. **ἕκαστον...παραδόντας**—acc. because the subject of *ἀπολυθῆναι* is not identical with the subject of *ξυνέβησαν*, but corresponds to *ἕκαστον* put collectively. The convention was made by the Lacedaemonian officers on behalf of the whole force. 'The *ἄρχων* here spoken of was the Spartan commander of the Peloponnesian garrison, like Tantalus at Thyrea, ch. 57; Pasitelidas at Torone, v. 3; Menedaeus and his colleagues in Acarnania, iii. 100' (Arnold).

25. **χρῆσθαι**—so ii. 4, *ξυνέβησαν παραδοῦναι σφᾶς αὐτοὺς... χρήσασθαι ὅ τι ἂν βούλωνται*. **ἀπορρήξαντες**—by destroying a portion of the walls; thus securing their occupation of Nisaea, and the rest of the walls.

29. **παραλαβόντες**—ch. 54, 21.

CHAPTER LXX

1. **Βρασίδας ὁ Τέλλιδος**—Brasidas was spoken of in chapter 11 without any description; while here we have his country and father named, as in ii. 25. So Cleon is twice described in similar words, ch. 21, 10 note.

4. **στρατείαν**—so Poppo, etc. for *στρατιάν*, cf. ch. 74, 10. The two words are frequently confused in the manuscripts; see Krüger on i. 3, and Poppo and Classen on i. 9. Aristophanes undoubtedly uses *στρατιά* for an expedition, e.g. *Vesp.* 354, but the usage is very doubtful in prose. In vii. 17 and viii. 108 *στρατιὰν ἐπαγγέλλειν* is 'to require a military force'.

7. **ἔς τε τούς**—corresponds to *καὶ αὐτός*, line 10, showing what Brasidas and the Boeotians were to do respectively. *τε* is slightly out of place: cf. ch. 52, 6.

9. **ὄνομα τοῦτο**—see note on *οὗτος*, ch. 41, 7.

16. **ἐξελθών**—'having marched out', sc. to relieve Megara: v. 8, *καθαρὸν ἐξῆλθε*, of Cleon's expedition: v. 54, *ἐξελθόντες*: Classen however takes it to mean coming out from the mountain pass. **ἔτυχε γάρ**—showing why he could act without discovery. **πρὶν ἔκπυστος γενέσθαι**—so iii. 30, *πρὶν ἐκπύστους γενέσθαι*.

20. **τῷ λόγῳ**—his *professed* object was the recovery of Nisaea, and he might possibly *really* attempt it, but his main purpose was to enter the city and secure Megara itself against the democratical party. The definite article with *λόγῳ* shows that this motive was actually put forward, while it is absent with the merely hypothetical *ἔργῳ*. **τὸ μέγιστον** is a frequent appositional construction: ii. 65, *τὸ δὲ μέγιστον πόλεμον ἀντ' εἰρήνης ἔχοντες*.

23. **σφᾶς**—himself and his men: ch. 9, 21. **ἐν ἐλπίδι εἶναι**—so vii. 25, *ἐν ἐλπίσιν εἰσίν*. The aor. inf. follows in accordance with the general construction of such phrases; in vii. 46 however we have *ἐν ἐλπίδι εἶναι...αἱρήσειν*, denoting a result not immediately looked for.

CHAPTER LXXI

2. **οἱ μὲν...οἱ δέ**—'the one party...the other', in apposition with *στάσεις*: iii. 105, *οἱ Ἀκαρνᾶνες οἱ μὲν...οἱ δέ*. **σφίσιν**—dat. incommodi with *ἐσαγαγών*. **αὐτούς**—'themselves' = *σφᾶς*: ch. 50, 13 note.

4. **ἐπίθηται**—ch. 1, 17.

6. **ἐφεδρευόντων**—'waiting to attack them'; viii. 92, *ἐφεδρευόντων τῶν πολεμίων*: Eur. *Or.* 1627, *ξιφήρης τῇδ' ἐφεδρεύεις κόρῃ*.

7. **ἡσυχάσασι**—'to stop their quarrel and await the issue': note the force of the aorist participle. **περιϊδεῖν**, which in the act. usually means 'to overlook', here means 'to look round for', i.e. await: this is the meaning of the mid. present, as in ch. 73, 6, *περιορωμένους*: in vi. 93 and vii. 33, *περιορώμενοι* means 'standing aloof, waiting the event': cf. ch. 124, 29.

10. **ἀσφαλεστέρως**—so ch. 39, 11, *ἐνδεεστέρως*: i. 130, *μειζόνως*. **οἷς** = *ὁποτέροις*: so ch. 128, 1, *ὅν*, meaning one of two. **εἴη**—see Goodwin § 74, for the use of the optative in compound sentences. **κρατήσασι**—'when they had won the day'.

CHAPTER LXXII

1. **παρῆσαν**—arrived at Tripodiscus. The rest of the sentence as far as *ἀπῆλθον πάλιν* is parenthetical, and relates to what passed before this: cf. iii. 2, *βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, κ.τ.λ.* **διανενοημένοι μέν**—the construction is slightly irregular, as the corresponding clause with *δέ* has a finite verb *ἐρρώσθησαν*, line 6; the participial and subordinate character of the parenthesis is in fact lost sight of.

3. **οὐκ ἀλλοτρίου**—cf. note on ch. 6, 5, *οἰκεῖον.*

6. **ἐρρώσθησαν**—'were ardent': ii. 8, *ἔρρωντο ἐς τὸν πόλεμον*: *ib.* *ἔρρωτο πᾶς* with inf.: viii. 78, *ἔρρωντο μᾶλλον.* **ἀποστείλαντες**—they despatched at once a large force to cooperate with Brasidas: the rest of their army was no longer required. This explains who were *οἱ Βοιωτοί*, line 1.

10. **οὐκ ἔλασσον**—so vi. 95, *ἐπράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι.* 'When a magnitude expressed in numbers is increased by *πλέον* (*πλεῖον*, *πλεῖν*), or diminished by *ἔλαττον* (*μεῖον*), these words, with or without *ἤ*, are attached to the denomination of the magnitude without influencing its case' (Madv. § 92). So in Latin with *plus*, *minus*, etc., e.g. Liv. xlii. 7, pugnatum est amplius tres horas.

15. **ἐν γάρ**—explanatory of *ἀπροσδοκήτοις.* **ἐν τῷ πρὸ τοῦ**—so i. 32 with *πω*: cf. ch. 12, 18, *ἐν τῷ τότε.*

17. **ἀντεπεξελάσαντες**—a compound like *ἀντεπαναγόμενοι*, ch. 25, 4: cf. ch. 131, 1, *ἀντεπεξελθόντες*: viii. 104, *ἀντεπεξῆγον.* **οἱ τῶν Ἀθηναίων**—sc. *ἱππῆς*, understood from line 14 and implied by *ἀντεπεξελάσαντες.* **ἐπὶ πολύ**—of time, as in v. 16, *χρῆσαι τάδε ἐπὶ πολύ.* The phrase more commonly denotes extent of space rather than of time, while in such passages as the following its meaning is doubtful; i. 6, *ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε*: i. 7, *διὰ τὴν λῃστείαν ἐπὶ πολὺ ἀντισχοῦσαν.*

19. **ἀξιοῦσιν ἑκάτεροι**—'both sides claim the victory': i. 105, *ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν*: cf. i. 54, *ἑκάτεροι νικᾶν ἠξίουν.*

22. **προσελάσαντας**—a conjecture of Portus for *προσελάσαντες*, so Classen. The latter shows that the word is used of cavalry 'riding up' or 'pushing on'; vi. 63, *ἱππῆς προσελαύνοντες πρὸς τὸ στράτευμα*: vi. 65, *οἱ ἱππῆς προσελάσαντες ἐς τὴν Κατάνην.* It therefore applies exactly to the Boeotians, who pushed their advance as far as the walls of Nisaea. One manuscript has *προσελάσαντα*, which might possibly be retained in agreement with *ἵππαρχον.* The only objection to reading *προσελάσαντας* is

the awkwardness of the following *καί*, which must be taken in the sense of 'both', connecting *ἀποκτείναντες ἐσκύλευσαν* with *καὶ τῶν τε...ἔστησαν*, instead of simply joining two participles of the same construction.

Poppo retains *προσελάσαντες*, which he considers may mean that the Athenians *retired on* Nisaea, so as to draw the enemy in that direction. Arnold, followed by Krüger, reads *πρὸς αὐτῇ τῇ Νισαίᾳ*, 'under the walls of Nisaea', and explains *προσελάσαντες* of the Athenians 'charging the enemy'.

25. **οὐ μέντοι**—the general action however had no decisive result. **ἐν τῷ παντὶ ἔργῳ** is opposed to the success of the Athenians at a single point. **βεβαίως**—with *τελευτήσαντες*, 'certum pugnae eventum adepti', Poppo. If the text be right we must adopt this explanation. Classen takes *τελευτήσαντες* adverbially, 'in the end'; but I believe that the present participle only can be thus used. Krüger and others suspect an error in *τελευτήσαντες*.

26. **ἀπεκρίθησαν**—'separated'; so *διεκρίθησαν*, ch. 14, 24, etc. Lid. and Scott give no other instance of *ἀποκρίνομαι* thus used. In ii. 49 *ἐς τοῦτο πάντα ἀπεκρίθη* means 'all diseases *ended in* this alone'. **ἀλλ' οἱ μέν**—sc. *ἀπεκρίθησαν*, neither side got the victory, *but* they retired to their respective camps. The disjunction is awkward, and the whole sentence somewhat unsatisfactory. It would seem as if *ἀπεκρίθησαν* ought to follow *ἀλλά*, some finite verb being lost in the first clause.

CHAPTER LXXIII

6. **περιορωμένους**—cf. ch. 71, 8, *περιϊδεῖν*.

7. **ἀμφότερα**—explained by the clauses with *ἅμα μέν* and *ἐν τῷ αὐτῷ δέ* line 12: cf. iii. 11, *ἅμα μὲν γάρ...ἐν τῷ αὐτῷ δὲ καὶ κ.τ.λ.* **ἐπιχειρεῖν προτέρους**—both words used of taking the initiative in attack: ch. 29, 21, *ἐπ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν*: i. 123, *οἱ πρότεροι ἐπιόντες*.

9. **ἐπειδή γε**—having shown that they were ready to defend themselves, there was no need to begin the attack. For nom. **ἑτοῖμοι ὄντες** cf. v. 72, *ἔδειξαν περιγενόμενοι*: i. 21, *ὁ πόλεμος δηλώσει μείζων γεγενημένος*: Soph. *Ant.* 20, *δηλοῖς τι καλχαίνουσ' ἔπος*: see Goodwin, § 113.

11. **καὶ αὐτοῖς**—'and so the victory might be justly put down to them as it were without a struggle'. This is a parenthetical clause dependent on *ἐνόμιζον*. For *αὐτοῖς* cf. ch. 50, 13: so infr. line 18. **ἀκονιτί**—Dem. *de Cor.* 295, *ταῦτα προεῖτο ἀκονιτί*: cf. Hor. *Ep.* i. 1, 51, condicio dulcis *sine pulvere* palmae.

12. **τίθεσθαι**—pass. in the sense of attributing or reckoning. Krüger and Classen regard this use of *τίθεσθαι* with suspicion, no instance of such a phrase as *τιθέναι τινὶ νίκην* being found. Krüger therefore reads *ἀνατίθεσθαι* for *ἂν τίθεσθαι*: cf. Dem. *de Cor.* 230, *τὰ πεπραγμένα ἑαυτῷ ἀνατιθεὶς ἐμοί*, etc. Classen considers that in sense also the whole clause is out of place. It seems, he thinks, like an explanatory gloss of *ἀμαχεὶ ὧν ἕνεκα ἦλθον*, line 18, or a second clause in connexion with those words.

ib. **ἐν τῷ αὐτῷ δέ**—'and moreover as regards the Megareans things turned out well'. **ὀρθῶς ξυμβαίνειν** is a repetition of *καλῶς ἔχειν*, line 7, and in construction depends on *ἐνόμιζον*. Had strict regularity been observed the two clauses would run thus, *καλῶς ἐνόμιζον ἀμφότερα ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν κ.τ.λ., ἐν τῷ αὐτῷ δὲ τὸ πρὸς Μεγαρέας.*

14. **οὐκ ἂν ἐν τύχῃ**—i.e. they would not have had even a chance; 'non fuisse futurum ut res in aleam daretur', Poppo. *ἐν τύχῃ γίγνεσθαι*, sc. *τὰ πράγματα*, is a very unusual phrase: it may be illustrated by such expressions as i. 137, *ἐν τῷ ἀσφαλεῖ μὲν ἐμοί (ἐγίγνετο)*, 'I was in safety': vi. 60, *οὐκ ἐν παύλῃ ἐφαίνετο*, 'there was no sign of stopping'. Poppo explains in the same way iii. 33, *οὐκέτι ἐν καταλήψει ἐφαίνετο*, 'there seemed no hope of catching (the foe)': here however *Ἀλκίδας*, who has been mentioned before, may be the subject of the verb.

15. **ὥσπερ ἡσσηθέντων**—gen. abs. sc. *σφῶν*: cf. v. 33, *ἐς Παρρασίους...ἐπικαλεσαμένων σφᾶς*, sc. *τῶν Παρρασίων*: vi. 7, *οἱ Ἀργεῖοι...ἐξελθόντων*, sc. *τῶν Ἀργείων*. In all these passages we might have expected a nom. or acc. participle. Possibly the subject of *ἡσσηθέντων*, 'after a defeat', is to be considered as not absolutely identical and co-extensive with the subject of *ἐνόμιζον* and *στερηθῆναι*, though referring to the same side, and the other passages may be similarly explained.

17. **κἂν τυχεῖν...βουληθέντας**—for *τυγχάνω* with particip. cf. ch. 115, 5, *ἔτυχον καθεύδοντες*: and see Goodwin § 112, 2. The aorist *βουληθέντας* can not be equivalent to *βουλόμενοι*, but must give the sense 'it might even be the case that the Athenians had shrunk from an engagement', i.e. had been dismayed when they saw the Lacedaemonians advance towards Megara. Note the absence of the article with **αὐτοὺς Ἀθηναίους**, a construction only admissible with proper names: cf. ch. 80, 25, *αὐτὸν Βρασίδαν*: so Plat. *Menex.* 241 D, *αὐτὸς βασιλεύς*, of the Persian king.

18. **περιγενέσθαι**—of the accruing of advantage: cf. vi. 8, *ἤν τι περιγένηται αὐτοῖς.*

19. **οἱ γὰρ Μεγαρῆς**—the subject of the main sentence. It is followed by a long parenthesis as far as line 32, and it is repeated in the words *οἱ τῶν φευγόντων φίλοι Μεγαρῆς.* **μὴ ἐπιόντων**—sc. *τῶν Λακεδαιμονίων.* **καὶ οἱ ἐκείνων στρατηγοί**—partial apposition: cf. note on ch. 6, 4.

23. **ἀντίπαλον**—lit. 'equally matched': the Athenians reflected that they would risk more in a battle than their adversaries. **ἐπειδὴ καί**—cf. *ἐπειδή κ.τ.λ.* line 9. **τὰ πλείω**—the capture of Nisaea and the long walls.

24. **ἄρξασι**—sc. *σφίσι*, 'to begin' or 'if they began'. **πρὸς πλείονας**—the enemy had 6000 heavy-armed men, the Athenians 4600 (ch. 68, 4: 72, 25) besides the light-armed Plataeans and *περίπολοι.*

25. **ἢ λαβεῖν...ἢ...βλαφθῆναι**—these alternative clauses are explanatory of *τὸν κίνδυνον.* **τῷ βελτίστῳ**—to be taken with *βλαφθῆναι*, the dat. denoting the part *in* or *with* which the loss would be incurred. This construction is not elsewhere found with *βλάπτω*, with which 'poetae, cum in vim *privandi* transeat, genitivo utuntur' (Poppo); but it may be defended on the analogy of such passages as ii. 65, *σφαλέντες...παρασκευῇ*: vi. 10, *σφαλέντων ἀξιόχρεῳ δυνάμει*: *ib.* *μετεώρῳ πόλει κινδυνεύειν.* Possibly in the present passage the construction may be somewhat affected by *σφαλέντας.*

For the 1st aor. form **βλαφθῆναι** cf. ch. 87, 29: *βλαβῆναι* occurs i. 141. There is good authority for both aorists, but the second is the more common: see Veitch's *Irregular Greek Verbs.*

27. **τοῖς δέ**—eth. dative, the construction of the sentence depending on *λογιζόμενοι*: 'while on the side of the enemy each part of their whole force and of the troops on the field was naturally ready to dare to risk a battle'. This is Poppo's translation, and it gives a fairly satisfactory sense. The Peloponnesian army was composed of contingents from different states: each contingent was only a portion of the whole available military force (*ξυμπάσης τῆς δυνάμεως*) and of the army now under Brasidas (*τῶν παρόντων*). Therefore a defeat would not cripple the Peloponnesian confederacy as a whole, while the several contingents might be willing to risk a battle with the chance of their neighbours suffering more than themselves. On the other hand any loss sustained by the Athenians would fall on the flower of their national troops.

μέρος ἕκαστον, according to this view, is the subject of *ἐθέλειν*, and **κινδυνεύειν** depends on *τολμᾶν.* The redundancy of infinitives is certainly awkward: cf. however iii. 56, *ἐθέ-*

λοντες δὲ τολμᾶν μετὰ κινδύνων: v. 9, *τὸ ἐθέλειν καὶ αἰσχύνεσθαι καὶ τοῖς ἄρχουσι πείθεσθαι*: i. 71, *βουλομένων προθύμων εἶναι.*

It has been proposed to take *μέρος* as the object of *κινδυνεύειν* and *ἕκαστον* as masc., 'each (commander) was naturally willing to hazard a portion', etc. But this use of *κινδυνεύειν* is doubtful, being only supported by such phrases as vi. 57, *πάντα ἐκινδύνευον*, and the improvement in sense is not great.

For **καὶ τῶν παρόντων** Donaldson adopts the conjecture *ὀλίγων παρόντων* gen. abs., which gives a good sense and construction, but does not seem necessary. Classen follows Göller in altering **ἕκαστον** into *ἑκάστων* in agreement with *παρόντων*, giving the sense 'a portion of the *several powers* present on the field', i.e. represented by their contingents. We have then to supply a subject to *ἐθέλειν* from the general sense, sc. the enemy, or else *τοῖς δέ* must be changed into *τοὺς δέ*.

29. **χρόνον δὲ...καὶ ὡς**—'after they had waited some time, and since there was no sign of movement on either side'. For **ἀφ' ἑκατέρων** we should have expected *οὐδετέρων* or *οὐδ' ἀφ' ἑτέρων.*

32. **οὕτω δή**—'upon this, then at last'; 'introducing the apodosis after a long protasis' (Lid. and Scott); so ch. 75, 13. The subject of the sentence is again defined in the words *οἱ τῶν φευγόντων φίλοι Μεγαρῆς*, see line 19.

In viii. 99 there is a very similar sentence, where *οἱ Πελοποννήσιοι* is the original subject, and after a series of clauses introduced by *ὡς*, which take up more than half the chapter, we have *οὕτω δὴ ὁ Μίνδαρος...ἔπλει.*

ib. **τῷ μὲν Βρασίδᾳ**—there is no corresponding clause with *δέ*: some mention of receiving back the exiles was probably intended to follow.

CHAPTER LXXIV

1. **διαλυθέντων**—Classen points out that in all the fourteen instances in which this word is used of the separation of a confederate force the aor. pass. is the tense employed. **κατά** is distributive, 'to their several cities'.

4. **ἵνα περ**—cf. ch. 48, 31.

6. **ὅσοι μὲν...οἱ δὲ ἄλλοι**—two coordinate divisions of *οἱ ἐν τῇ πόλει Μεγαρῆς*: cf. i. 89, *οἰκίαι αἱ μὲν πολλαὶ...ὀλίγαι δέ.* **πραγμάτων**—'dealings, intrigues', an unusual sense of the substantive, though common with the verb: cf. ch. 73, 38, *τῶν*

πρὸς τοὺς Ἀθηναίους πραξάντων: also ch. 76, 6. For **πρὸς τούς** we might expect *τῶν πρός*, but in such constructions the article is sometimes omitted before a preposition, and *πρός* may also be regarded as belonging to the whole clause rather than to *πραγμάτων* alone.

8. **ὑπεξῆλθον**—cf. vi. 51, of a defeated party, *οἱ τὰ τῶν Συρακοσίων φρονοῦντες εὐθὺς ὑπεξῆλθον*: in iii. 34 it takes the acc. *ὑπεξελθόντες τούτους*: cf. constr. ch. 28, 14. We find 120 of these Megarians serving in the Athenian expedition to Sicily, vi. 43.

9. **κατάγουσι**—the regular word for restoring an exile: Aesch. *Sept.* 647, *κατάξω δ' ἄνδρα τόνδε*: cf. Ar. *Ran.* 1165, *φεύγων δ' ἀνὴρ ἥκει τε καὶ κατέρχεται.*

10. **ὁρκώσαντες**—in viii. 75 we have cogn. acc. *ὥρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, ἦ μὴν ὁμονοήσειν.*

13. **ἐξέτασιν ὅπλων**—an inspection or review: vi. 96, *ἐξέτασιν ὅπλων ἐποιοῦντο.* This would give an opportunity of selecting and securing the disaffected, especially if, as Arnold supposes, the men had laid down their arms in order to listen to an address from their commanders. Hippias in a similar way seized his enemies, who appeared without their arms, *οἰόμενοί τι ἐρεῖν αὐτόν* (vi. 58). **διαστήσαντες τοὺς λόχους**—the several divisions were apparently reviewed in different parts of the town.

17. **ψῆφον διενεγκεῖν**— = *διαψηφίσασθαι*, *διά* implying a vote on this or that side: Eur. *Or.* 49, *διοίσει ψῆφον Ἀργείων πόλις*: in Hdt. iv. 138, *οἱ διαφέροντες τὴν ψῆφον* seems to mean those who differed in their vote. **φανεράν**—opp. *κρύφα*, ch. 88, 2.

ib. **κατεγνώσθησαν**—passive, though the active takes a genitive of the person. Lysias, *de caede Erat.* 94, has the act. with acc. *τοῦτον καταγιγνώσκειν φόνου.* Lid. and Scott give Dion H. xi. 22, *καταγνωσθεὶς δειλίαν*, 'found guilty of cowardice': and Hdt. vi. 2, *καταγνωσθεὶς πρήσσειν*, 'thought to be doing'. So too Andocides, *de Myst.* 2, has *παρὰ τῶν κατηγορουμένων*, 'from the accused'. In fact verbs which govern the genitive or dative are not uncommonly personally constructed in the passive, Greek being more elastic than Latin in this point.

19. **πλεῖστον δή**—so ch. 55, 15, *μάλιστα δή*: i. 1, *κίνησις γὰρ αὕτη μεγίστη δὴ ἐγένετο.* **αὕτη...μετάστασις**—'this was a change which', lit. 'this, though a change' or 'as a change', not 'this change', which would require the article: so in the passage cited above *κίνησις* is the predicate.

20. ὑπ' ἐλαχίστων—'a few daring men effected the revolution, tacitly countenanced probably by the aristocratic party in general, who thought the worst oligarchy better than the ascendancy of the popular party. What Thucydides notices is the long duration of a government which owed its existence to a violent revolution effected by a very small number of active instruments' (Arnold).

ib. ἐκ στάσεως μετάστασις—a play on the sound of words: Classen compares ii. 62, *μὴ φρονήματι μόνον ἀλλὰ καταφρονήματι*: iii. 39, *ἐπανέστησαν μᾶλλον ἢ ἀπέστησαν*. *μετάστασις* is used of a political revolution in vi. 20 and viii. 86. For ξυνέμεινεν cf. viii. 73, *ἡ ἀρχὴ ξυνέμεινεν*: also i. 18, of the lasting of an alliance.

CHAPTER LXXV

2. ὥσπερ διενοοῦντο—'as (we saw) was their intention': see ch. 52. For the impf. cf. ch. 2, 8, *ὥσπερ παρεσκευάζοντο*. κατασκευάζω and *κατασκευή* are used especially of permanent appliances, such as walls, dockyards and arsenals, in the case of a fortress: so in vi. 17 of the plant and stock of farmers and settlers: in vi. 31 of the fittings of a ship: see Arnold on i. 10.

3. ἀργυρολόγων—either agreeing with *Ἀθηναίων* or with *νεῶν* understood. *ναῦς* is understood with *ἱππαγωγός* in vi. 43; with *πεντηκόντορος* ib.: so with *τριακόντορος* ch. 9, 9.

8. δεινὸν μή—'reason to dread that': cf. iii. 102, *δεινὸν γὰρ ἦν μὴ...οὐκ ἀντίσχωσιν*.

9. τὰ Ἄναια—iii. 32, and viii. 19: *Ἀναιιτῶν*, iii. 19. The Athenians feared that Antandros would be a standing menace to Lesbos as Anaea was to Samos. For ἐπὶ *τῇ Σάμῳ* cf. ch. 14, 32, *ἐπὶ τῇ Πύλῳ*.

10. καταστάντες—'established themselves': iii. 86, *καταστάντες ἐς Ῥήγιον*. ἐς τὰ ναυτικά—'for their fleets', or 'in naval matters', connected with both *ὠφέλουν* and *κυβερνήτας πέμποντες*.

13. τοὺς ἐξιόντας ἐδέχοντο—so i. 40, *τοὺς ἑτέρων ἀφισταμένους δέχεσθαι*, of receiving disaffected allies.

17. οὐ πολὺ ὕστερον—with *ἀπόλλυσι*, for Lamachus had already entered the Pontus, line 6. Ἡρακλεώτιδι—the district of Heraclea on the coast of Bithynia; founded in the sixth century by colonists from Megara and Tanagra. ὁρμήσας, fr. *ὁρμέω*, 'having come to an anchor', is the better supported

reading, and though *ὁρμεῖν* is constructed with *ἐν* when it means lying at anchor (i. 52 etc.), the aorist might certainly take *ἐς* with a pregnant idea of motion. The aor. form itself is however considered extremely doubtful by Classen, who (with Krüger) reads *ὁρμίσας*, sc. *τὰς ναῦς*.

19. **ὕδατος ἄνωθεν**—according to Poppo = *ὕδωρ ἐξ οὐρανοῦ*, ii. 77: Xen. *Mem. Socr.* iv. 3. 14, *κεραυνὸς ἄνωθεν ἀφίεται*. Arnold however believes the words to mean 'rain having fallen in the interior, in the upper country', quoting Hdt. viii. 12, *ἐγένετο δ' ὕδωρ ἄπλετον διὰ πάσης τῆς νυκτός*, to show that the addition of *ἐξ οὐρανοῦ* is not required to denote rain. May not the meaning be 'floods having come down from the upper country'? 'The river Calex, or Cales, is hardly more than a mountain torrent; or at least has its source in the mountains at so short a distance from the sea that its floods must be exceedingly sudden and violent; and, like the *fiumare* in Sicily, they would come down with such a body of water, sweeping trees and rocks along with them in their course, that vessels drawn up on the shore, just at the mouth of the river, might very easily have been swamped or dashed to pieces' (Arnold).

22. **πέραν**—from an European point of view. **τὴν Μεγαρέων ἀποικίαν**—'that (well-known) colony'. Chalcedon, opposite Byzantium, was said to have been founded by the blind, 'quod priores illuc advecti, praevisa locorum utilitate, peiora legissent' (Tac. *Ann.* xii. 63): cf. Hdt. iv. 144.

CHAPTER LXXVI

6. **πράγματα**—'public affairs, interests'; the whole phrase means that a plot was going on to betray Boeotia. **πράσσειν** is perpetually used of political intrigues; it is constructed with the dative, as in ch. 106, 12; ch. 110, 10: with *πρός*, as in i. 128, *πρὸς βασιλέα πράγματα πράσσειν*: and even with *ἐς*, as in i. 132, *ἐς τοὺς Εἵλωτας πράσσειν τι*.

ib. **ἀπό**—'on the part of': i. 17, *ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον*. As distinguished from *ὑπό*, *ἀπό* denotes the 'personal origin' of anything, not the agent. It is found especially with passive verbs of *doing* and *saying* (see Shilleto on i. 17); and in later Greek becomes more and more common with the passive generally.

7. **τὸν κόσμον**—cf. viii. 48, *ἐκ τοῦ παρόντος κόσμου τὴν πόλιν μεταστήσας*: viii. 67, *ἐκ τοῦ αὐτοῦ κόσμου*. **ὥσπερ οἱ Ἀθηναῖοι**—sc. *δημοκρατοῦνται*: or perhaps referring to *μετέστησαν* or *ἔτρεψαν*.

10. ἐσηγουμένου—'being the prime mover': with acc. iii. 20, *ἐσηγησαμένου τὴν πεῖραν*: cf. vi. 90, *περὶ ὧν ἐμοὶ ἐσηγητέον*: so generally of bringing forward proposals and the like, as in vii. 73. **αὐτοῖς**—either = *πρὸς αὐτούς* 'with them', sc. the Athenians, or ethical dat. referring to both sides, 'these were their schemes'. I have adopted Classen's punctuation, as *τάδε* refers to what follows; otherwise we should have *ταῦτα* as in line 22.

11. **Σίφας μέν**—the three points selected would command three several sides of Boeotia; Siphae was on the south coast, Chaeronea on the north-west frontier, and Delium on the eastern coast.

14. **Μινύειον**—Hom. *Il.* ii. 511, *οἳ δ' Ἀσπληδόν' ἔναιον ἰδ' Ὀρχομενὸν Μινύειον*: Theocr. xvi. 104, (*Χάριτες*) *Μινύειον Ὀρχομενὸν φιλέοισαι*: cf. Pind. *Ol.* xiv. 4. It was the capital of the ancient clan of the Minyae; see Class. Dict. There was another Orchomenos in Arcadia. **ξυντελεῖ**—'belongs to, is dependent on'. 'The Boeotian confederacy consisted of a number of free and sovereign states, each of which elected its Boeotarch, or member of the supreme executive government of Boeotia. The sovereign states had each a number of smaller states subject to their authority; as Chaeronea was dependent on Orchomenos; Leuctra and Siphae on Thespiae; Acraephia, Glisas, Therapne, and others, on Thebes. These smaller states were called *ξύμμοροι*, or *ξυντελεῖς*, to the larger ones; and were obliged to furnish troops and money, to make up the contingent of the state to which they belonged, to the general confederacy of Boeotia' (Arnold).

15. **ἐνεδίδοσαν**—'were to give up'; the imperfect denoting what was *intended* by the conspirators: cf. ch. 7, 5, *προδιδομένην*: for *ἐνδίδωμι* see ch. 66, 17 note.

18. **ἔσχατον**—for neut. cf. i. 10, *Μυκῆναι μικρὸν ἦν*: i. 63, (*Ὄλυνθος*) *ἐστὶ καταφανές*: i. 138, *ἐδόκει* (*Λάμψακος*) *πολυοινότατον τῶν τότε εἶναι*. **πρὸς Φανότιδι**—'hard by the district of Phanoteus', see ch. 89, 12: the city was twenty stades from Chaeronea. **μετεῖχον**—'were in the plot'.

20. **ἔδει**—'the Athenians were to', sc. according to arrangement: ch. 89, 4: ii. 84, *νῆες ἃς ἔδει ταύταις ξυμμίξαι*. **Δήλιον**—cf. Liv. xxxv. 51, templum est Apollinis Delium imminens mari: quinque milia passuum ab Tanagra abest. Minus quatuor milium inde in proxima Euboeae est mari traiectus. For **καταλαβεῖν** see note on ch. 1, 4.

23. **ξυμβοηθήσωσιν**—of joint action. The simple verb is to be understood in the following clause with *ἕκαστοι*: cf. ii. 81, *οὔτε ξυνεβοήθουν, ἐφύλασσόν τε τὰ αὑτῶν ἕκαστοι*.

26. **ῥᾳδίως**—this word affects the whole sentence generally, implying that the conspirators anticipated no difficulty in carrying out their plans; it belongs however more particularly to *καταστήσειν*, line 33.

27. **νεωτερίζοιτο**—the reading adopted by almost all editors for *νεωτερίζοι*, which is found in most manuscripts. Arnold thinks that *ἡ πεῖρα* might be the nominative to *νεωτερίζοι* 'would effect a change', or else that the verb might be neuter in sense. It is however invariably transitive in Thuc. For the pass. cf. ch. 41, 14.

29. **ἑκάστοις**—the disaffected in different places, who would find a refuge at hand (*διὰ βραχέος*) when the three points were occupied by the Athenians. For **ἀποστροφῆς** cf. viii. 75, *ἀποστροφὴ σωτηρίας*. The Athenians intended to carry out the system of establishing fortified positions in the enemy's territory, which had already proved so successful in annoying the Lacedaemonians. **κατὰ χώραν**—cf. ch. 14, 32.

31. **προσιόντων**—'joining': cf. ch. 85, 22, *ἐμοὶ πρόσεισι*. **ἐς τὸ ἐπιτήδειον**—cf. ch. 54, 15, *ἐπιτηδειότερον*: ch. 60, 10, *ἐς τὸ ξυμφέρον καθίστανται*.

CHAPTER LXXVII

3. **ὁπότε καιρὸς εἴη**—opt. because of the past tense *ἔμελλε* = *ὅταν καιρὸς ᾖ* with present: see note on *εἴ τι πάσχοιεν*, ch. 38, 11. **ἐς τοὺς Βοιωτούς** = into Boeotia; cf. ch. 78, 42: i. 108, *ἐστράτευσαν ἐς Βοιωτούς*: Hdt. iv. 28, *ἐπελαύνουσιν ἐς τοὺς Σινδούς*. In v. 49, *φάσκοντες σφᾶς ἐπὶ Φύρκον ὅπλα ἐπενεγκεῖν* probably ought to be *ἐς σφᾶς* (R. S.).

5. **προαπέστειλε**—'had sent in advance'; see the beginning of ch. 76: **ταῖς** *τεσσαράκοντα ναυσὶν* are the ships there mentioned. **ἐξ ἐκείνων τῶν χωρίων**—Acarnania and its neighbourhood, where Demosthenes was well known since his campaign in 426 (iii. 94 etc.).

9. **εἴρητο**—the usual word for instructions and arrangements: i. 129, *τά τε ἄλλα ἐποίησεν, ὥσπερ εἴρητο*. For **ἔδει** and **ταῦτα** cf. ch. 76, 20 and 22.

10. **ὁ μὲν Δημοσθένης**—the corresponding particle to *μέν* is *δέ* at the beginning of the next chapter. **Οἰνιάδας δέ**—there is an awkwardness about this *δέ* (one manuscript has *τε*); possibly it may be explained, like *πολεμίαν δὲ οὖσαν*, ch. 7, 3, as denoting what was not looked for; for Oeniadae stood apart from the other Acarnanian towns in opposition to Athens, ii.

102; iii. 94. It was situated at the mouth of the Achelous and was surrounded by water in winter.

11. **ὑπό τε...καὶ αὐτός**—the connecting particles show what was effected by the Acarnanians and Demosthenes respectively, *τε* being out of place: cf. 28, 21, *ἔκ τε Αἴνου...καί*: ch. 70, 7, *ἔς τε τοὺς...καί*. Such an irregularity of construction is especially common when the juxtaposition of *δέ* and *τε* is thereby avoided; e.g. ch. 95, 2: i. 16, *ἐπεγένετο δὲ ἄλλοις τε κωλύματα καὶ Ἴωσι Κῦρος ἐπεστράτευσε*.

ib. **κατηναγκασμένους ἐς**—'forced into'; masc. because the city is designated by the name of the inhabitants: so ii. 102: cf. vi. 3, *μετ' αὐτούς*, of the town of Leontini: see Poppo on i. 111, *ἐς Οἰνιάδας*.

13. **ἀναστήσας**—'having called to his standard', of summoning troops for an expedition: so ch. 90, 1: cf. ii. 68, *αὐτοί τε καὶ τῶν βαρβάρων πολλοὺς ἀναστησάντες*, etc. In ch. 93, 3, it is used of setting an army in motion.

14. **Σαλύνθιον καὶ Ἀγραίους**—mentioned in iii. 106 and 111 as neighbours of the Acarnanians but friendly to the Peloponnesian interests. **προσποιησάμενος**—'having reduced' or 'brought over': i. 8, *προσεποιοῦντο ὑπηκόους*, etc. For the act. see ch. 47, 10. **ἀπαντησόμενος**—with *ἐπί*, of appearing at a given place: cf. ch. 89, 6: so ch. 70, 8. An analogous use denotes appearing at a trial, presenting one's self in court, see Lid. and Scott. The middle form of the future is classical; *ἀπαντήσω* is later, Polyb. Plut. etc.

The historian now passes to another point, concluding with an imperfect construction, as in ch. 48.

CHAPTER LXXVIII

From this point the fortunes of the war begin to turn against the Athenians, who seem to have been entirely unprepared for Brasidas' bold enterprise against their Thracian allies.

1. **Βρασίδας δέ**—in sense this sentence is descriptive enough. Brasidas begins his march—reaches Heraclea—is joined by friends whom he had previously sent to—continues his march. The wording however is awkward and involved. There are two subordinate clauses, **ἐπειδὴ ἐγένετο**, and **καὶ** (*ἐπειδή*)...**ἦλθον** *κ.τ.λ.*, the latter clause being complicated by a parenthetical explanation with gen. abs., **προπέμψαντος... στρατιάν**: the whole concludes with the main verb *τότε δὴ* **ἐπορεύετο**.

2. **πορευόμενος**—'beginning his expedition'; he was last seen at Corinth, ch. 74, 3: the construction with **ἐπειδὴ ἐγένετο** somewhat resembles *ὡς ἐγένοντο πλέοντες, κ.τ.λ.* ch. 3, 1.

4. **ἐν Ἡρακλείᾳ**—in 426 the Lacedaemonians established a colony and place of arms at Heraclea near Trachis, and began the construction of docks at Thermopylae, 40 stades distant (iii. 93, 94). Cf. Liv. xxxvi. 22, sita est Heraclea in radicibus Oetae montis: ipsa in campo arcem imminentem loco alto et undique praecipiti habet. The town or district of Trachis gives the name to the *Trachiniae* of Sophocles, and the whole neighbourhood was associated with the memory of Heracles.

ib. **προπέμψαντος**—parenthetical; Brasidas had already sent his messenger in advance. We find in ii. 22 that Pharsalus (ā) and Larissa like the other Thessalian towns were in alliance with Athens; **οἱ ἐπιτήδειοι** were therefore an oligarchical faction.

7. **Ἀχαΐας**—Achaea Pthiotis, north of the Malian gulf. For the limits of the district see Arnold's note.

12. **ἄλλως τε**—i.e. under any circumstances, much less with an armed force in the face of an unfriendly people. **καὶ μετὰ ὅπλων γε δή**—either (1) to be taken with the following *ὕποπτον καθ....διιέναι, καὶ* strengthening *πᾶσι*: or (2) to be regarded as completing the sentence, sc. *οὐκ εὔπορον ἦν διιέναι.* The majority of editors are in favour of the latter view, and put a stop after *δή*. The sense of (1) seems however the better; and the passing from the particular *Θεσσαλίαν* to the general *τοῖς πᾶσι* is thoroughly Thucydidean. No doubt there is an awkwardness in the repetition *γε δή...πᾶσί γε*; but this is not more objectionable than the harsh and abrupt ending involved by (2).

14. **καθεστήκει**—cf. ch. 26, 29. **ἀεί ποτε**—ch. 57, 26.

17. **δυναστείᾳ**—a narrow oligarchy or *πολυκέφαλος τυραννίς*: iii. 62, *ἐγγυτάτω δὲ τυράννου δυναστεία ἀνδρῶν ὀλίγων*: so Aristotle *Pol.* iv. 5, 2 speaks of a *δυναστεία* as the counterpart of a tyranny, *ὅταν ἀρχῇ μὴ ὁ νόμος ἀλλ' οἱ ἄρχοντες.* It is opposed to a *πολιτεία* or constitutional government: cf. Tac. *Ann.* vi. 42, paucorum dominatio regiae libidini propior, 'borders on arbitrary monarchy'. The government in Thessaly was held by 'a class of rich proprietors distributed through the principal cities possessing most of the soil, and constituting separate oligarchies loosely hanging together': the rest of the inhabitants were in a condition somewhat resembling that of the Laconians and Helots; see Grote, vol. ii. ch. 3, on the state of Thessaly. Some at any rate of the dominant families were naturally not ill disposed to the oligarchy of Sparta.

18. **ἰσονομίᾳ**—cf. iii. 82, where *ἰσονομία πολιτική* is an euphemism for *δημοκρατία*: in iii. 62 we have *ὀλιγαρχία ἰσόνομος*, i.e. constitutional. **τὸ ἐγχώριον**—adverbial: so ch. 3, 22, *τὸ ἀρχαῖον.*

20. **βουλομένων**—so ii. 79, *τῶν οὐ ταῦτα βουλομένων*, of political feeling. **ἐπὶ τῷ Ἐνιπεῖ**—at his entrance into Thessaly proper; see Arnold's note on the line of march probably taken by Brasidas.

22. **ἄνευ**—without the consent or authority of: i. 128, *ἄνευ Λακεδαιμονίων* etc.: Soph. *O. T.* 1464, *ἄνευ τοῦδ' ἀνδρός.* **τὸ πάντων κοινόν** is the general confederacy of Thessaly. It had little cohesion, and though strong if united, seldom was.

26. **αὐτοῖς**—the people themselves. **οὐ...ἀξίουν**='he called on them not to stop him': cf. the instances given on ch. 40, 5.

33. **τὸ κωλῦσον**—when the future participle is used to denote purpose or intention the article is usually prefixed: iii. 83, *οὐ γὰρ ἦν ὁ διαλύσων οὔτε λόγος οὔτε ὅρκος*=*ὅστις διαλύσει*: cf. Plat. *Menex.* 235 D, *ἀγαθοῦ ἂν ῥήτορος δέοι τοῦ πείσοντος*: Soph. *Ant.* 260, *οὐδ' ὁ κωλύσων παρῆν.*

35. **ἀφώρμησεν**—only here in Thucydides in the active, though the uncompounded verb is common: mid. vii. 74 etc. Soph. and Eur. have the active in intr. sense. **ἐτέλεσε**—'accomplished (his march)': ii. 97, *ἐξ Ἀβδήρων ἐς Ἴστρον τελεῖ.* Lid. and Scott compare the use of *ἀνύω*, which like *τελῶ* is a trans. verb: e.g. Soph. *Trach.* 657, *πρὸς πόλιν ἀνύσειε.*

Brasidas seems to have marched northwards down the valley of the Enipeus as far as Pharsalus, and a little beyond, to its junction with the valley of the Apidanus. His troops probably did not enter Pharsalus. He then marched down the valley of the Apidanus, in a north-westerly direction as far as Phacium, which was at its lower extremity, where it joins the valley of the Peneus (Arnold).

37. **ἐς Περαιβίαν**—between the Peneus and the Cambunian mountains. Brasidas seems to have marched across this district leaving Tempe on his right and bearing towards Dium. **ἀπὸ τούτου**—'from this point'.

40. **κατέστησαν ἐς**—'brought him to', or 'set him down at': so ch. 103, 19. **Δῖον**—on the Thermaic gulf: there was another place so called in Chalcidice, ch. 109. **Μακεδονίας**—'in, or belonging to Macedonia'. **πρὸς Θεσσαλούς**—'looking towards Thessaly', i.e. on the frontier.

CHAPTER LXXIX

4. **ὡς Περδίκκαν**—Perdiccas is first mentioned in 432 as trying to get up a league against Athens, *ξύμμαχος πρότερον καὶ φίλος ὤν* (i. 57). He was alternately the nominal friend and the enemy of Athens. Some account of the rise and extent of the Macedonian kingdom is given in ii. 99.

6. **οἱ...ἀφεστῶτες Ἀθηναίων**—Chalcidians and Bottiaeans who joined in the revolt of Potidaea in 432 (i. 58).

7. **ἐξήγαγον**—'promoted the expedition': Arnold points out that *ἐξάγω* 'is applied with great propriety in the present case, for the getting the Peloponnesians to move *out of Peloponnesus* was the great difficulty'. For the force of the active see note on *ξυνεπαγόντων*, ch. 1, 14: so infr. **ξυνεπῆγον**.

10. **πλησιόχωροι**—apparently governs *αὐτῶν*, for the position of which word see note on ch. 5, 10: Ar. *Vesp*. 393, *τὸν σαυτοῦ πλησιόχωρον*.

13. **διάφορα**—with gen.: so iii. 54, *τὰ Θηβαίων διάφορα*.

14. **Λυγκηστῶν**—cf. ii. 99, where we find that the kingdom of the Lyncestae was subordinate to Macedonia. Arrhibaeus seems to have defied his suzerain Perdiccas. **παραστήσασθαι**—'to reduce, bring to terms': so *παραστῆναι* means to yield or surrender: Dem. *Androt*. 597, *τῷ πολέμῳ παρέστησαν*.

15. **ξυνέβη**—'opportune cecidit': in construction this sentence resembles ch. 47, 4, *ξυνελάβοντο δὲ...ὥστε κ.τ.λ.*

CHAPTER LXXX

1. **ἐγκειμένων**—by the occupation of Pylos and Cythera; see ch. 55. For **ἀποστρέψαι** some manuscripts have *ἀποτρέψαι*, the two words being easily confused: see ch. 97, 9. There is also some slight authority for *ἀποτρέψειν*: the aor. construction however is quite regular.

4. **εἰ ἀντιπαραλυποῖεν**—this compound, which only occurs here, implies 'parallel (i.e. simultaneous) counter-annoyance': for *παραλυπῶ* cf. ii. 51, *ἄλλο παρελύπει οὐδέν*, i.e. nothing besides the plague. Classen gives a list of upwards of 40 compounds with *ἀντί* which Thuc. only uses once; and concludes that this prefix was connected at pleasure with any following verb: cf. Plat. *Gorg*. 521 E, *ἀντ' εὖ ποιεῖν...ἀντ' εὖ πείσεται*.

6. **ἑτοίμων ὄντων**—sc. *τῶν ξυμμάχων*: cf. note on gen. abs. ch. 73, 15. **τρέφειν τε**—the usual irregularity or 'trajection' of *τε*.

7. **τῶν Εἱλώτων**—partitive gen. with *ἐκπέμψαι*: i. 30, *τῆς γῆς ἔτεμον*: Xen. *Hel.* ii. 3, 14, *τῶν φρούρων ξυμπέμποντος*. **βουλομένοις ἦν**—cf. iii. 2, *τῷ πλήθει οὐ βουλομένῳ ἦν*: so ch. 28, 27, *ἀσμένοις ἐγίγνετο*: see Madvig 38 d. So in Latin we have *volenti*, *volentibus esse*, Liv. Tac. etc.

8. **ἐπὶ προφάσει**—'on a (good) pretext': like *παρασκευῇ*, ch. 27, 30. **πρὸς τὰ παρόντα**—lit. 'looking to', i.e. in the present circumstances and in consequence of them; like *πρὸς ταῦτα*, 'therefore', one of the many phases of meaning with *πρός* expressing relation between two things.

9. **ἐπεί**—often thus used in elliptical expressions, where the context supplies the meaning; here the sense is 'it is plain that they always dreaded the Helots, *for*', etc.; cf. a similar use in ch. 78, 19, *ἐπεὶ καὶ τότε*.

10. **τόδε ἔπραξαν**—probably 'they once did, or had done' at some time not stated, so Thirlwall. 'That this atrocity should have been committed at the very time when the Spartans were sending out a body of Helots on a foreign expedition is improbable in itself, and is contradicted by the words **καὶ τότε** *κ.τ.λ.* (line 22), which clearly imply that Thucydides is led by association to speak of what had occurred on some former occasion. Shortly after the expedition of Brasidas the Spartans changed their policy towards the Helots, and emancipated those of them who had served with him, v. 34. They had previously given promises of emancipation which were believed, and therefore probably fulfilled, to Helots conveying food into Sphacteria, ch. 26' (Jowett). Grote however (vol. iv. ch. 53) considers that the massacre took place immediately after the capture of Sphacteria, which was in July or August of the previous year, and that there was an interval of several months before the government formed the idea of employing the Helots on foreign service, an interval 'quite sufficient to give a full and distinct meaning to the expression *καὶ τότε*'.

ib. **νεότητα**—either abstract, 'their youth (and vigour)', as in vi. 17, *ἡ ἐμὴ νεότης*: *ib.* 18, contrasted with *γῆρας*: or with a concrete meaning (*iuventus* = *iuvenes*), as in ii. 8, *πολλὴ νεότης*: so ii. 21. In the latter case **πλῆθος** means the general number, or the two words give a 'hendiadys' = *τὸ πλῆθος τῶν νέων*.

Instead of *νεότητα* some manuscripts have **σκαιότητα**, which is adopted among other editors by Classen. He understands it to mean the rash stupidity and wrong-headedness (*stoliditas*, *importunitas*), which would make bondsmen rise in

insurrection, even with little prospect of success: cf. Soph. *Ant.* 1028, *αὐθαδία τοι σκαιότητ' ὀφλισκάνει*: Hdt. vii. 9, *ὑπὸ ἀγνωμοσύνης καὶ σκαιότητος.*

11. **ἀεὶ γάρ**—the predicate of this sentence is **τῆς φυλακῆς πέρι**, the sense being that 'most of the relations between the Lacedaemonians and the Helots always were of an eminently precautionary character'; not that 'most of the Lacedaemonian institutions were intended mainly to guard against the Helots'. This latter statement, besides not being true, would require a different wording: cf. Shilleto on i. 17, *πρὸς περιοίκους τοῖς αὐτῶν ἑκάστοις*, 'between each state and its neighbours': so i. 127, *διαβολὴν αὐτῷ πρὸς τὴν πόλιν*, 'prejudice between him and the city': cf. ch. 54, 14. Dem. *Lept.* § 68 fin. is a parallel.

Arnold compares the situation of the Spartans to that of an army of occupation in a conquered country, perpetually on its guard to prevent the inhabitants from breaking out into insurrection.

14. **ἐν τοῖς πολεμίοις**—probably masc., the preposition denoting the sphere of operation of the adjective = 'on the persons of, in dealing with' etc.; Verg. *Aen.* ii. 540, talis *in hoste* fuit: Soph. *Aj.* 1092, *ἐν τοῖς θανοῦσιν ὑβριστής*: *ib.* 1315, *ἐν ἐμοὶ θρασύς*: Ar. *Eth.* iv. 3, 26, *ἐν ἐκείνοις σεμνύνεσθαι*, 'to give one's self airs at their expense'. Classen takes *ἐν τοῖς πολεμίοις* to be neuter, 'in matters of war'; citing ch. 126, 9: so i. 18, and vi. 80. These however are all instances of the acc. of reference; we should therefore expect the same construction here, or else *ἐν τῷ πολέμῳ.*

ib. **κρίνεσθαι**—'should be selected', a common meaning of *κρίνω* in Homer: so Hdt. vi. 129, *κρίνοι ἐκ πάντων.*

16. **ὑπὸ φρονήματος**—'from their high spirit'; *ὑπό* expresses the cause, as in i. 49, *ὑπὸ πλήθους καὶ ὄχλου τῶν νεῶν*: so possibly in v. 31, *περιορώμενοι ὑπὸ Λακεδαιμονίων*, 'looking about them (i.e. refusing to commit themselves) from Lacedaemonian influence' (B. s.); unless indeed *τὰ ἀπὸ* should be read. For **φρόνημα** cf. ii. 43, *ἀνδρί γε φρόνημα ἔχοντι*: v. 40, *ἐν φρονήματι ὄντες*, 'proudly aspiring'.

17. **καὶ ἠξίωσαν...καὶ ἐπιθέσθαι**—a good instance of *καί* with both clauses. **πρῶτος ἕκαστος**—resolved sing. in apposition with plur.: Plato *Gorg.* 503 E, *βλέποντες πρὸς τὸ αὑτῶν ἔργον ἕκαστος*: so *quisque.*

18. **καὶ προκρίναντες...οἱ μὲν...οἱ δέ**—there is no difficulty in understanding this sentence; and an exact parallel to it occurs in iii. 34, *ὁ δὲ* (Paches) *προκαλεσάμενος ἐς λόγους Ἱππίαν... ὁ μὲν* (Hippias) *ἐξῆλθε παρ' αὐτόν, ὁ δὲ* (Paches) *ἐκεῖνον ἐν*

φυλακῇ εἶχεν. Poppo compares Dem. *in Callip.* 1244, *οὕτως ἐρρωμένος ἐστὶν ὥστε πέρυσί μοι λαχὼν τὴν δίκην...ἐγὼ μὲν... οὗτος δὲ κ.τ.λ.*: so Xen. *Cyr.* iv. 6. 3, etc. In all these sentences the 'anacoluthon' arises from stating in a primary clause with *μέν* a fact which is really accessory to the main subject of the sentence. Thus in the passage before us the sense is 'they chose out some 2000 Helots, and *while they* decked themselves with garlands on the strength of being set free, the Lacedaemonians etc.' This is an extension of the ordinary idiom of expressing the *contrast between* two things by co-ordinate clauses with *μέν* and *δέ*, the clause with *μέν* being in sense subordinate to that with *δέ* (*ἐγὼ μὲν...σὺ δέ*, '*although* I ...yet you', etc.); see Madv. § 189.

ib. **ἐς δισχιλίους**—cf. ch. 48, 2.

21. **οὐδεὶς ᾔσθετο**—Diodorus (1st cent. B.C.) says that the chief Spartans were commissioned to put them to death at their own homes, a mere guess. 'The government had now made the selection which it desired; presently every one among these newly enfranchised Helots was made away with—no one knew how. A stratagem at once so perfidious in the contrivance, so murderous in the purpose, and so complete in the execution, stands without parallel in Greek history—we might almost say without a parallel in any history. The Ephors must have employed numerous instruments, apart from each other, for the performance of this bloody deed. Yet it appears that no certain knowledge could be obtained of the details—a striking proof of the mysterious efficiency of this Council of Five, surpassing even that of the Council of Ten at Venice—as well as of the utter absence of public inquiry or discussion' (Grote iv. ch. 53).

22. **καὶ τότε**—'so now', resuming the account from line 9. **τοὺς δ' ἄλλους**—1000 in number, ch. 78, 2. **μισθῷ πείθειν** is the regular term for engaging mercenaries, as in i. 31: ii. 96.

CHAPTER LXXXI

1. προὐθυμήθησαν δέ—sc. that Brasidas should be sent; a clause parenthetically inserted and not affecting the construction: *προθυμέομαι* takes an acc. of the object, as v. 17, *προὐθυμήθη τὴν ξύμβασιν* (so freq. neut. *τι, τοῦτο*, etc.); but this constr. does not extend to persons. Arnold compares vii. 86, *τοὺς ἄνδρας προὐθυμήθη...ὥστε ἀφεθῆναι*, 'he was anxious *with regard to* the men...that they should be set free'.

2. **δοκοῦντα**—'held, accounted', imperf. part. **δραστήριον**—'a man of energy and enterprise': ii. 63, *τὸ δραστήριον*.

5. **τό τε γάρ**—corresponding to this *τε* we have *ἐς τε*, line 11, these particles connecting the two main divisions of the sentence.

8. **ξυμβαίνειν τε βουλομένοις**—'this answers to **καὶ** *τοῦ πολέμου κ.τ.λ.* When they wanted to come to terms they had places to offer in exchange, and as long as they continued the war it did not press so heavily upon Peloponnesus' (Jowett).

9. **ὅπερ ἐποίησαν**—sc. *ξυνέβησαν* 'made peace', in 421 (v. 17). Krüger suggests *ἐπόθησαν*, but *ὅπερ*, 'which in fact', agrees better with the reading of the text. **ἀνταπόδοσιν καὶ ἀποδοχήν** = exchange.

11. **τὰ ἐκ Σικελίας**—so iii. 102, *μετὰ τὰ ἐκ τῆς Αἰτωλίας*: viii. 2, *τὴν ἐκ Σικελίας κακοπραγίαν*: all these passages refer to a disastrous *withdrawal*. **ἀρετή**—probably generosity and humanity, as in ch. 19, 15, rather than valour.

15. **πρῶτος**—to be taken with *ἐξελθών*, as both rhythm and sense clearly show. Brasidas was 'the first of a series of Lacedaemonian generals who, in accordance with a new policy, were regularly sent to the dependencies of Athens either that they might raise revolt or that they might govern a town already revolted (ch. 132, 21). *πρῶτος* contrasts Brasidas not with Pausanias, Salaethus, etc. but with Astyochus, and the Harmosts, who were afterwards so notorious' (Jowett). Classen takes *πρῶτος* with *ἐγκατέλιπε*, 'he was the first who left behind him an assured hope'. But what were the grounds of the 'assured hope' if other generals had come before Brasidas and not proved equally good?

16. **δόξας**—'having won the name, proved himself'. **ἐγκατέλιπε**—*in* the minds of the allies, or in the districts which he visited.

CHAPTER LXXXII

1. **τότε δ' οὖν**—*δ' οὖν*, like *ceterum*, is perpetually used to resume the narrative after a digression, frequently after a very short one: i. 3, *οἱ δ' οὖν ὡς ἕκαστοι* Ἕλληνες.

3. **ποιοῦνται**—i. 28, *φίλους ποιεῖσθαι*: so *ξυμμάχους* etc.

4. **παρόδου**—the same word is used ch. 108, 5: so in iii. 92 the situation of Heraclea was considered *τῆς ἐπὶ Θρᾴκης παρόδου χρησίμως ἔξειν*. Part of the route at any rate was a 'passage along' the coast.

5. **φυλακὴν πλέονα**—'a closer watch'; they do not appear to have despatched any fresh troops as yet; see ch. 108, 37.

CHAPTER LXXXIII

7. **τῇ ἐσβολῇ τῆς Λύγκου**—for gen. cf. ch. 1, 7. For the description of the 'pass into Lyncus' see Arnold. The pass crossed a chain of mountains, and descended by a gorge and stream: cf. ch. 127, 17.

8. **λόγοις**—with *ποιῆσαι*, line 11. **καὶ γάρ τι καί**—we have a somewhat similar order infr. line 16: so ch. 5, 4 : 54, 13. For the force of *ἐπεκηρυκεύετο* see note on ch. 27, 14.

12. **μέσῳ δικαστῇ ἐπιτρέπειν**—'to entrust the matter to the mediation of Brasidas'. *μέσος δικαστής* is an arbitrator, *μέσος* implying interposition as well as impartiality; see Arnold. **ἐπιτρέπω** is regularly used without an object expressed of referring a question to arbitration: i. 28, *ἤθελον τῷ ἐν Δελφοῖς μαντείῳ ἐπιτρέπειν*: so Dem. passim.

14. **μὴ ὑπεξελεῖν**—'not to remove from (lit. for) Perdiccas his grounds of apprehension'; i.e. not to make his position too secure. *ὑπεξαιρῶ* means to remove secretly or gradually, or to remove *to begin with* (ch. 4, 15, note); hence to clear from one's path: Plat. *Rep.* 519 B, *ὑπεξαιρεῖν τούτους δεῖ τὸν τύραννον εἰ μέλλει ἄρξειν.*

19. **κοινῇ μᾶλλον**—(1) 'in a more impartial spirit' (Poppo, Classen, etc.). The adjective is not unusual with this meaning, e.g. iii. 53, *μὴ οὐ κοινοὶ ἀποβῆτε*, 'lest you should not prove impartial judges'. No instance is however given of this sense of the adverb. Arnold and Krüger therefore take it to mean (2) that Brasidas claimed 'a joint voice' in dealing with Arrhibaeus; whereas Perdiccas insisted that he was merely engaged to act as his auxiliary.

20. **ἠξίου**—'felt himself entitled'. 'Perdiccas had promised to make his neighbours allies of the Lacedaemonians. This gave Brasidas a right to interfere. For, he would argue, you are not making an ally but an enemy of Arrhibaeus' (Jowett).

21. **οὔτε**—with *τε* line 23. **καθαιρέτην**—'to overthrow'; a common sense of *καθαιρῶ*. The subst. is not found elsewhere in Attic Greek: it is used by Dio Cassius.

25. **ἐκ διαφορᾶς**—probably 'after a quarrel', as in ch. 125, 5: v. 42, *ἐκ διαφορᾶς περὶ αὐτοῦ*. Arnold however considers this to be one of the many adverbial expressions with *ἐκ*, equivalent to 'in decided opposition to Perdiccas'.

29. ἀδικεῖσθαι—note the use of the present, lit. 'to be the victim of a wrong': the pres. of ἀδικῶ 'to be a wrong doer' is used in the same way as νικῶ, 'to be victorious', φεύγω, 'to be in exile', etc.

The short account here given shows the broad and generous spirit of Brasidas, as well as the arrogance and fickleness of Perdiccas, who was always ready to quarrel with his allies.

CHAPTER LXXXIV

2. Ἄκανθον—Acanthus was situated on the Strymonian gulf, a short distance to the north of the point where the canal of Xerxes cut the peninsula of Athos. τὴν Ἀνδρίων ἀποικίαν—founded in the middle of the seventh century. The def. article probably means 'the (well-known) colony', as in ch. 67, 4, or it may be used to distinguish the town from others of the same name. Same, Stageirus, and Argilus were Andrian colonies in the same district. Andros itself had been colonized from Eretria.

3. τρυγήτου—'vintage'; it was now late in the summer. τοῦ καρποῦ, line 7, therefore means the grapes, though by itself it more naturally denotes corn: cf. iii. 15, ἐν καρποῦ ξυγκομιδῇ. Note in these passages the collective use of καρπός, like κέραμος ch. 48, 13.

7. τοῦ καρποῦ τὸ δέος—a very uncommon construction for περὶ τοῦ, see ch. 88, 5: δέος, like φόβος, usually takes gen. of the thing feared.

9. ἀκούσαντας βουλεύσασθαι—'to hear him before deciding': for plur. cf. 7, 34, ὁ πεζὸς...βεβοηθηκότες, etc.: we should expect ἀκούσαντες, but the acc. may be explained as referring to both parties and not only to the πλῆθος: cf. ch. 69, 24.

10. καταστὰς ἐπὶ τὸ πλῆθος—'presenting himself before the popular assembly': cf. ch. 97, 10.

ib. οὐδὲ ἀδύνατος—'not a bad speaker either', besides his other merits; οὐδέ 'also not' as in ch. 48, 11. ὡς Λακεδαιμόνιος—'for a Lacedaemonian'; i.e. taking that into account. This is (*a*) a *limiting* use of ὡς, showing that the main statement is *modified* by reference to the condition which ὡς introduces: Soph. *O. C.* 20, μακρὸν γὰρ ὡς γέροντι προὐστάλης ὁδόν, 'you have come a long way (not absolutely, but) for an old man': so vi. 20, ὡς ἐν μιᾷ νήσῳ: Hdt. uses ὡς εἶναι and ὡς

ἂν εἶναι in the same way, see Lidd. and Scott. So in Lat., Cic. *de Sen.* 4. 12, multae, *ut in homine Romano*, literae: Liv. xxxii. 33, vir, *ut inter Aetolos*, facundus.

This usage must not be confused with its converse (*b*) *ὡς* in the sense of 'as being', which introduces a general statement *in accordance with* a particular fact stated; Eur. *Ion*, 1190, *ὁ δέ, ὡς ἐν ἱερῷ τραφείς*: so Cic. *Tusc.* i. 8. 15, Epicharmi, acuti nec insulsi hominis, *ut Siculi;* intelligence and wit being characteristic of the Sicilian Greeks.

Both (*a*) and (*b*) come under a general head, the comparison of a particular statement with a general one introduced by *ὡς* or *ut*. In most instances the context shows to which division a passage should be assigned, but there is at times a doubt: thus Soph. *O. T.* 1078, *φρονεῖ γὰρ ὡς γυνὴ μέγα*, probably belongs to (*b*), 'she is proud, like a woman'; but possibly to (*a*), 'her thoughts are lofty for a woman': ib. 1118, *πιστὸς ὡς νομεύς*, probably comes under (*a*), 'loyal, for a herdsman', i.e. in such things as a herdsman is capable of: see also ch. 14, 5.

Rhetorical speaking was not cultivated at Sparta, but rather a terse and pregnant form of expression; see note on ch. 17, 6: cf. i. 84, and Plat. *Protag.* 342 E. The speech here attributed to Brasidas is both forcible and politic: as Grote observes, it is especially interesting as a manifesto of the principles professed by Sparta.

CHAPTER LXXXV

1. **ἡ μὲν ἔκπεμψις**—cf. i. 73, *ἡ μὲν πρέσβευσις...ἐγένετο. μέν* finds its apodosis in line 6, or possibly in line 12, *εἰ δὲ χρόνῳ κ.τ.λ.* in the latter case being parenthetical.

3. **τὴν αἰτίαν**—cf. Shilleto on i. 23, *αἱ ἐς τὸ φανερὸν λεγόμεναι αἰτίαι*, which he renders 'the openly alleged recriminatory charges', *αἰτία* being not merely a cause, but a ground of complaint put forward as a cause: cf. ch. 86, 21, *ἐγκλήμασι*. **ἐπαληθεύουσα**—so viii. 52, *τὸν λόγον ἐπηλήθευσεν*.

4. **προείπομεν**—ii. 8 (of the Lacedaemonians), *προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν*.

6. **ἐπήλθομεν**—'came to', not necessarily in a hostile sense: cf. *ἐπίω*, line 22.

7. **ἀπό**—'arising from, grounded on'. **ᾗ**—'in accordance with which, by which'.

9. **μηδεὶς μεμφθῇ**—for the mood and tense used in prohibitions, see Goodwin, § 86.

10. **ὅτε παρέσχεν**—impers. 'when a chance offered': i. 120, *εὖ παρασχόν*, neut. partcp. used abs.: so v. 14, *καλῶς παρασχόν*: vi. 86, *παρασχήσειν ἀμύνασθαι*.

12. **τῇ ἀποκλήσει**—'I wonder *at*', dat. with *θαυμάζω* expressing the ground or cause, a very rare construction: in vii. 63, there is a dat. with the passive *ἐθαυμάζεσθε*, 'you were admired by reason of', but it is not an analogous instance, though so cited by editors. We have a better illustration in iii. 97, *τῇ τύχῃ ἐλπίσας*. The gen. **μου** corresponds to the acc. with the verb='the exclusion of me from your gates': cf. vi. 101, *αὐτοὺς ἀποκλήσασθαι τῆς διαβάσεως*.

14. **οἰόμενοί τε**—the sentence presents two irregularities of construction with *τε*. The first *τε* and *καί* couple *παρὰ* **ξυμμάχους** *ἥξειν* and **βουλομένοις** *ἔσεσθαι*, 'we thought that you were our allies in feeling, and would welcome us when we came'. The second *τε* connects **κίνδυνον** *ἀνερρίψαμεν* with *πᾶν τὸ* **πρόθυμον**, the sense being 'we ran the risk of marching into Thrace, and *are now* showing all zeal on your behalf'. **διὰ τῆς ἀλλοτρίας ἰόντες** is explanatory of *κίνδυνον*: after this the participial construction is continued and *παρεχόμενοι* written instead of *παρεχόμεθα*. This explanation gives the most forcible sense, but it is of course a possible view that *τε* and *καί* simply connect the two participles. **τε** is bracketed by Poppo and Krüger and omitted by Classen.

15. **τῇ γοῦν γνώμῃ**—'at least in feeling' with *ξυμμάχους*. **βουλομένοις** *ἔσεσθαι*—sc. our coming: for dat. cf. ch. 28, 27.

16. **ἀνερρίψαμεν**—ch. 95, 6: in v. 103 without an acc. *τοῖς ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι*, 'those who stake their all on the cast': this is a metaphor from dice. In iii. 38, *αὐτὴ τοὺς κινδύνους ἀναφέρει*, is 'takes on herself the risks': and this may be the meaning of Aesch. *Sept.* 1028, *κἀνὰ κίνδυνον βαλῶ*. For pres. form *ῥιπτέω* see Lid. and Scott.

18. **παρεχόμενοι**—'showing', on our part: see note on ch. 64, 2: cf. infr. line 24.

19. **ἐν νῷ ἔχετε**—'purpose, intend': ch. 8, 24. *δεινὸν* **ἂν εἴη**—less direct than the ind.; the speaker hopes for better things.

21. **οὐ μόνον ὅτι**—so Plat. *Symp.* 179 B, *οὐ μόνον ὅτι ἄνδρες ἀλλὰ καὶ γυναῖκες*: in ii. 97 we have *οὐχ ὅτι...ἀλλ' οὐδέ*. *οὐχ ὅπως...ἀλλά* is far more common. **ἐπίω** does not here imply hostile approach, and we might expect the accusative rather than the dative: cf. v. 110, *ὅσους μὴ Βρασίδας ἐπῆλθεν*, 'if Brasidas failed to visit any'.

22. **δυσχερὲς ποιούμενοι**—'taking it ill', i.e. refusing to listen to us: cf. *δυσχεραίνω*: neither the adj. nor the verb is used elsewhere by Thucydides. In the next clause with *εἰ*, Brasidas quotes the objection which would be urged, 'that you refused to receive me': cf. ch. 122, 21.

24. **παρεχομένους**—see ch. 64, 2.

25. **τὴν αἰτίαν**—probably used with the same force as in line 3, the sense being 'I shall not be able to satisfy men that I am come, as I profess, to deliver them from Athens'. Others take it 'I shall not be able to give a credible reason for your rejection of me'. **πιστήν** is of course pred. 'so as to gain belief'. **ἀλλ' ἤ**—either (1) 'but (I shall be thought) either etc.', where we must supply the sense from the context, or perhaps take *αἰτίαν ἕξω* again in a different connexion and meaning='I shall incur the imputation': or (2) after neg. *ἀλλ' ἤ* taken together='except', explaining *αἰτίαν*, i.e. this will seem the only possible reason. This latter view necessitates taking *αἰτίαν* in the second and less forcible of the two senses given above, and also does away with the parallelism *ἢ ἐπιφέρειν, ἢ...ἀφῖχθαι.* I therefore incline to (1).

26. **ἄδικον**—'no true freedom'; this point is discussed in the following chapter. **ἐπιφέρειν**—lit. to bring to or upon, more than to proffer: so ch. 87, 10: iii. 56, in a bad sense, *δουλείαν ἐπέφερεν ὁ βάρβαρος.*

28. **τὰ πρὸς Ἀθηναίους**—acc. of ref. as in ch. 108, 7.

29. **καίτοι**—Brasidas first rebuts the imputation of weakness. The Athenians had already refused to encounter him at Nisaea, and they could only send an inferior force now.

ib. **στρατιᾷ γε τῇδ'**—Poppo observes on the absence of the article with *τῇδε* that it gives the pronoun an adverbial force, ='I have here an army which the Athenians refused to face': so ii. 74, *ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ*, 'we now invade a land in which', etc. This statement, as well as the words **πλέονες ὄντες**, is untrue. Besides his own troops Brasidas had a large force of allies before Nisaea, and was superior in numbers to the Athenians; see note on ch. 73, 24.

31. **ὥστε οὐκ εἰκός**—instead of saying that the Athenians would certainly not attack Brasidas with an inferior force such as they could send by sea, the speaker says that such a force would not be equal to the army at Nisaea, leaving the hearers to draw the conclusion.

ib. **νηΐτῃ**—adj. ii. 24, *ἢν νηΐτῃ στρατῷ ἐπιπλέωσι.* Here one manuscript has *στρατῷ* before *αὐτούς*, which would give an identical construction, dat. of the force employed. If we do not adopt the transposition, *στρατῷ* or the like must be understood from what follows. Arnold proposes to omit the words *τῷ ἐν Νισαίᾳ.* So Rutherford, who reads *νηΐτην....στρατὸν ἰσοπαλῆ.*

CHAPTER LXXXVI

3. **καταλαβών**—i. 9, *ὅρκοις κατειλημμένους*: cf. ch. 19, 13. 'Not because Brasidas himself distrusted the Lacedaemonian magistrates as Grote supposes (vol. iv. ch. 52 fin.), but as a security to which he could appeal when addressing the allies' (Jowett). For **τὰ τέλη** see ch. 15, 3.

5. **προσαγάγωμαι**—'bring over, win to my side': ii. 30, *προσηγάγοντο ἄνευ μάχης*: vi. 94, *προσαγαγόμενοι ὁμολογίᾳ*: sometimes implying force 'reduce', i. 99, *προσάγεσθαι τοὺς ἀφισταμένους*: so iii. 91. In these words Brasidas seems to hint at the Athenian practice of treating their so-called allies as subjects.

9. **ξυμμαχήσοντες**—instead of *ξυμμαχήσων*, the plural being used after the intervening *ἵν' ἔχωμεν.*

10. **οὔτ' αὐτός**—'Brasidas opposes one aspect of himself, i.e. his personal honesty, to another aspect not equally personal, his ability to help the Acanthians. My personal character ought not to be suspected by you, nor my power to assist you undervalued' (Jowett). Note the force of the aor. in **θαρσήσαντας**, 'you must take courage'.

12. **καὶ εἴ τις**—a third point, Brasidas is not a partizan. For ἄρα cf. ch. 8, 24. **μή τισι προσθῶ**—'to this or that faction'; the people might not unnaturally fear that Brasidas would establish an oligarchy in the interests of Sparta. *προστίθημι*, 'to make over': iii. 92, *'Αθηναίοις προσθεῖναι σφᾶς αὐτούς*, 'to join, surrender'.

15. **ἀσαφῆ...εἰ**—'doubtful, (as it would be) if' etc.; the freedom would be *ἀσαφής* on the supposition which *εἰ* introduces. 'I am not minded to offer you a dim and doubtful liberty by making the many the slaves of the few, or the few of the many' (Arnold).

Analogous instances are not uncommon, e.g. iii. 11, *μαρτυρίῳ ἐχρῶντο μὴ ἂν τούς γε ἰσοψήφους ἄκοντας, εἰ μή τι ἠδίκουν οἷς ἐπῄεσαν ξυστρατεύειν*: Dem. *Con.* 1266, *οὐδέποτ' ἂν τὰ ψευδῆ μαρτυρεῖν ἠθέλησαν, εἰ μὴ ταῦθ' ἑώρων.* There is there-

fore no need to adopt the conjecture *οὐδ' ἂν σαφῆ*, or Classen's *οὐδ' ἀσπαστήν*, 'welcome'.

16. **νομίζω**—according to Arnold = *νομίζω χρῆναι*, but there is no need for this view here; 'nor do I think the freedom I proffer you a vague one' gives an excellent sense.

ib. **τὸ πάτριον παρείς**—'disregarding (your) hereditary usage' or 'institutions'; not '*our* usage', a statement which would be not only untrue, but incredible. *παρίημι* is not uncommon in the sense of passing over or omitting: if Soph. *O. T.* 688, *τοὐμὸν παριείς*, is rightly rendered 'setting aside all consideration for me', it gives an exact parallel: cf. Dem. *Meid.* 548, *μηδαμῇ παρεθῆναι*, 'to be let go, left in peace'.

ib. **τὸ πλέον**—lit. 'the more numerous element', collective neuter. The 'many' and the 'few' have of course a political meaning.

18. **χαλεπωτέρα**—sc. such an *ἐλευθερία*: Krüger reads *χαλεπώτερα*, sc. such a state of things: for neut. plur. cf. 1, 7, *πλωιμωτέρων ὄντων*: so ch. 108, 10.

19. **ἀντὶ...ἀντί**—in two different senses 'in return for'... 'instead of', both derived from the original notion of setting one thing *over against* another.

21. **οἷς ἐγκλήμασι**—'the charges with which', i.e. on the ground of which; see the beginning of the speech.

23. **ὑποδείξας**—the compound probably means *starting with* a display of virtue (ch. 4, 15 note), i.e. proclaiming a high-minded and generous policy. This the Lacedaemonians did; cf. i. 69, where the Corinthians say that of Sparta, *τὴν ἀξίωσιν τῆς ἀρετῆς ὡς ἐλευθερων τὴν Ἑλλάδα φέρεται.* On the other hand the Athenians professed a cynical contempt for all principles but the right of the strongest; see i. 76.

ib. **κατακτώμενοι**—corresponds alliteratively to *καταπολεμοῦμεν*: the sense is, this is all that we should secure for ourselves.

25. **τὸ μὲν γάρ**—the neuters denote the two principles. **δικαιώσει**—'plea, justification'. **ἐπέρχεται**—'makes its attack', or *encroachment;* a common meaning of *ἐπί* in composition.

27. **περιωπήν**—'circumspection': elsewhere used in a literal sense, chiefly in Homer, e.g. *Od.* x. 146, *ἀνήιον ἐς περιωπήν*, 'I went up to (a place commanding) a view round'.

CHAPTER LXXXVII

3. ἢ οἷς—'than you get from men whose deeds looked at in the light of their words necessitate a conviction that their interests really correspond to their professions'. *οἷς* is eth. dat. = 'from those in whose case'. ἀναθρῶ—a rare word, Eur. *Hec.* 808, and Plat. For δόκησιν cf. ii. 84, *δόκησιν παρέχοντες*, with fut. inf. 'causing an expectation': also ch. 55, 19.

6. προϊσχομένου—'putting forward' (mid. = on one's own part): so i. 26, *ξυγγένειαν προϊσχόμενοι.* It therefore seems strictly to denote 'professions' rather than 'offers', which would be expressed by *παρεχομένου.* One meaning would however naturally pass into the other.

7. διωθεῖσθαι—'to reject': so ch. 108, 27: lit. ii. 84, *τοῖς κοντοῖς διωθοῦντο*, of keeping ships from collision.

8. ὑμῖν—the best manuscripts here read *ἡμῖν*, but it is not possible to explain it satisfactorily, either as referring to the Lacedaemonians or as a mixture of direct and indirect expression. The two pronouns are often confused by copyists.

9. φαίνεσθαι—dependent on *φήσετε*, or the general sense of the passage. καὶ δυνατόν...καὶ ἐπιφέρειν—so ch. 80, 17. προσαναγκάζειν—'to force into' acceptance of such freedom: iii. 61, *ἐπειδὴ προσηναγκάζοντο*: v. 42, *τοὺς μὴ δεχομένους τὰς σπονδὰς προσαναγκάσειν.*

11. μάρτυρας—cf. ii. 74, where Archidamus solemnly appeals to the gods and heroes of Plataeae, when he is about to attack the city: also ii. 71, where Arnold has an interesting note on the local and particular powers and sympathies which the Greeks attributed to gods and heroes.

14. ἔτι—'after this'; when a fair appeal has been rejected, force is *no longer* (*οὐκ ἔτι*) a violation of justice.

ib. προσεῖναι δέ—*πρόσειμι* = 'to be added': not only is Brasidas not acting unjustly, but *also* he is obliged to act as he does. τι, 'in a measure', may be considered either as determinant acc. (Classen) or as a predicate in agreement with *τὸ εὔλογον.* In either case it is a 'litotes' which really strengthens the sense, so *μέρος τι, μᾶλλόν τι*, etc.

15. κατὰ δύο ἀνάγκας—'for two cogent reasons': the first reason is the good of Sparta, expressed by gen. τῶν μὲν Λακεδαιμονίων, dependent on *ἀνάγκη*, 'the necessity of (i.e. imposed by) the Lacedaemonians': the second reason is the general interest expressed by a change of construction οἱ δὲ Ἕλληνες ἵνα *κ.τ.λ.*

16. **τῷ ὑμετέρῳ εὔνῳ**—somewhat ironical in sense: in constr. dat. of the instrument or cause; vi. 16, *τῷ ἐμῷ διαπρεπεῖ.* **τοῖς χρήμασι** is a second dat. of the nearer instrument or cause.

18. **φερομένοις**—Classen and Poppo explain the position of the partcp. in accordance with the principle noted on ch. 5, 10. Surely however the words *φερομένοις παρ' Ἀθηναίους* have a most forcible predicative sense; 'that the Lacedaemonians may not be injured by *Athens receiving* your revenues', lit. 'by your revenues being paid to the Athenians': cf. iii. 20, *τῷ σίτῳ ἐπιλιπόντι ἐπιέζοντο*, they suffered from failure of the corn. **φέρω** is the regular word for payment of tribute to a ruling state.

20. **οὐ γὰρ δὴ εἰκότως**—Arnold has an excellent note on the connexion of thought in this passage. Brasidas urges that his second motive—the deliverance of Greece—is what actuates him most of all. And it is this, and no selfish ambition of Sparta, which justifies him in refusing to tolerate the neutrality of Acanthus.

The natural meaning of **τάδε** is 'what we are now doing': Classen therefore follows Dobree in writing *ἐπράσσομεν* for **πράσσοιμεν**, giving the sense 'otherwise we should not *be now* acting with good reason' (but we are). This would be an instance of unfulfilled condition, see Goodwin, § 49. 2.

The optative however presents no difficulty if we give *τάδε* a more general sense, sc. 'our coercion of neutrals (in any supposed case) would not be right': this agrees with the general character (*τοὺς μὴ βουλομένους*) of the rest of the sentence, and is better than to take *τάδε* as = *τὸ δῃοῦν τὴν γῆν*, or *τὸ ἐὰν κωλύεσθαι τοὺς Ἕλληνας κ.τ.λ.*

26. **περιίδοιμεν**—sc. so to oppose it. **πρὸς ταῦτα**—cf. i. 71, *πρὸς τάδε βουλεύεσθε εὖ κ.τ.λ.* the concluding words of the speech made by the Corinthians at Sparta.

28. **ἄρξαι πρῶτοι**—so ii. 36, *ἄρξομαι πρῶτον*: ii. 68, *ἤρξατο πρῶτον*: v. 71, *ἡγεῖται τῆς αἰτίας*, 'begins the cause'. **καταθέσθαι**—'to secure', lit. 'to lay up for yourselves': ch. 20, 9. For the jingle **ἀΐδιον...ἴδια** see ch. 20, 5.

29. **καὶ αὐτοί**—this corresponds to *τοῖς τε Ἕλλησιν.* **τὸ κάλλιστον ὄνομα**, as Jowett suggests, possibly means the title of free; otherwise how does the sense differ from *ἀΐδιον δόξαν καταθέσθαι*? For constr. cf. vi. 89, *ἐμοὶ δὲ ἀτιμίαν περιέθετε.*

CHAPTER LXXXVIII

2. **ἐπ' ἀμφότερα**—ch. 58, 7. **κρύφα**—by ballot, *κρύβδην* is more common in this sense. For the force of the compound **διαψηφίσασθαι** see note on ch. 74, 17, *ψῆφον φανερὰν διενεγκεῖν*. At Acanthus secret voting permitted freedom of choice.

4. **ἐπαγωγά**—v. 85, *ἐπαγωγὰ καὶ ἀνέλεγκτά*: vi. 8, *ἐπαγωγὰ καὶ οὐκ ἀληθῆ*. **οἱ πλείους**—partial apposition; we may render 'by a majority'.

6. **πιστώσαντες**—Lid. and Scott give no other instance of the active. The middle occurs Soph. *O. C.* 650, *ὑφ' ὅρκου σε πιστώσομαι*, 'I will bind you to myself': more usually in a reflexive sense, as Hom. *Il.* vi. 233, *πιστώσαντο*, they exchanged mutual pledges. The pass. = 'to be pledged', Hom. *Od.* xv. 436, *ὅρκῳ πιστωθῆναι*: Eur. *Iph. A.* 66, *ἐπεὶ δ' ἐπιστώθησαν*.

7. **τὰ τέλη**—see note on ch. 15, 2: **ὀμόσαντα** agrees with *τὰ τέλη* and not with *αὐτόν*, as seems plain from ch. 86, 3; the position of *αὐτόν* however is awkward. **οὕτω**—'on these terms', or 'after this'; iii. 96, *τἄλλα καταστρεψάμενος οὕτως...στρατεῦσαι*.

Grote points out (vol. iv. ch. 53) that it is clear that the Acanthians had no great reason to complain of the rule of Athens. They did not welcome Brasidas as a deliverer, but only joined him under compulsion. So in the other towns of Thrace, while a party was in favour of Sparta, the main bulk of the people seem to have been well satisfied to be subject allies of Athens. It follows that the empire of the Athenians could not have been so harsh and burdensome as it was often represented.

With regard to the surrender of Acanthus, Grote remarks that 'Grecian political reason and morality' appear to unusual advantage in the free discussion, the care to protect individual independence of judgment, and the established respect to the vote of the majority, which the citizens observed. It would be more difficult to praise the reason and morality of the decision itself, which is rather an instance of the political untrustworthiness of a democracy, and its readiness to adopt any change however momentous. The Acanthians revolted from Athens, not because they were dissatisfied or oppressed, but 'because Brasidas said what was attractive, and from fear for their fruit'.

CHAPTER LXXXIX

The account of the Boeotian plot is now resumed from chs. 76 and 77; many of the words and phrases there used being repeated in this chapter.

4. **ἐνεδίδοτο**—'was to be given up', according to arrangement: cf. ch. 76, 15, *ἐνεδίδοσαν*. For the meaning and construction of **ἀπαντῆσαι** cf. ch. 77, 16.

7. **διαμαρτίας τῶν ἡμερῶν**—this might easily arise as each state had its own calendar: cf. ch. 119, 3. **ἐς ἃς**—the prep. denotes an appointment made *for* some future day: Plat. *Hip. ma.* 286 B, *μέλλω ἐπιδεικνύναι εἰς τρίτην ἡμέραν*: Cic. *Ep. Att.* xvi. 16, admonuit ut pecuniam *ad diem* solverent.

15. **παρελύπει**—of harassing by a simultaneous attack; as we say 'effecting a diversion': cf. ch. 80, 4, *εἰ ἀντιπαραλυποῖεν*. **προκαταλαμβάνονται**—'is secured, or occupied beforehand': ch. 1, 4.

CHAPTER XC

3. **τοὺς μετοίκους**—the *μέτοικοι* are mentioned as serving on board the Athenian fleets, i. 143; iii. 16, etc. Some of them too were heavy-armed men, ii. 13, *καὶ μετοίκων ὅσοι ὁπλῖται ἦσαν*. It appears from i. 121 and 143 that the navy was partly manned by hired *ξένοι*: but Classen observes that no other instance is recorded of impressing 'all the foreigners in Athens' into military service.

4. **ὕστερος**—not simply the converse of *πρότερον*, ch. 89, 8, but implying that Hippocrates came too late to help, as the plot was discovered.

7. **τὸ ἱερὸν τοῦ Ἀπόλλωνος**—with regard to these words, which have somewhat the appearance of an explanatory note which has crept into the text, Poppo points out that Thuc. often repeats a description which he has already given (ch. 76, 22), and often separates an appositional construction by intervening words, e.g. ii. 12, *Μελήσιππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας τὸν Διακρίτου*.

8. **τὸ ἱερὸν καὶ τὸν νεών**—so v. 18, *τὸ δ' ἱερὸν καὶ τὸν νεὼν τὸν ἐν Δελφοῖς*: cf. Hdt. vi. 19. When the words are thus distinguished, *νεώς* denotes the actual temple or shrine; while *ἱερόν* is a more general term, which might be applied for example to all the precincts and surroundings of a convent, or of the colleges in Oxford and Cambridge.

9. **ἀνέβαλλον...παρακαταπήγνυντες**—'a rampart was made, consisting chiefly of the earth thrown up from the ditch, with a palisade set along it; but they threw in besides other materials, such as brushwood obtained from the vines which grew round the temple, and stones and bricks procured by pulling down the adjacent houses. That the vines were used in building the wall appears from ch. 100, 16, and their use appears to have been to form a sort of wattling to keep the earth together; as at Plataeae the clay for the besiegers' mound was rammed into flat cases or frames of reeds (*ἐν ταρσοῖς καλάμου ἐνείλλοντες*), and as the earth was enclosed besides in a wooden frame, *ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα*, ii. 75, 76' (Arnold).

ib. **ἀνέβαλλον**—rare in this lit. sense: Xen. *An.* v. 2. 5, *τάφρος ἦν εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς.* Comparing ii. 76 we see that **χοῦς** is the material of which a *χῶμα* or mound was made: cf. Hdt. vii. 23, *παρεδίδοσαν τὸν ἀεὶ ἐξορυσσόμενον χοῦν.*

10. **ἄμπελον**—generic sing. like **πλίνθον** infr.; so ch. 48, 13, *τῷ κεράμῳ.*

11. **κόπτοντες...καθαιροῦντες**—imperfect, corresponding to the verbs: cf. ch. 48, 18, where we have the same tense and the same participial use. We should say 'they threw in vine-wood cut down from the precincts of the temple, and stones taken from the houses around'. **οἰκόπεδα**—'home-steads'; the word means either the site of a house, or the site with its buildings.

14. **ᾗ καιρὸς ἦν**—ch. 54, 25, *οὗ καιρὸς εἴη.* **ὑπῆρχεν**—ch. 4, 15. **στοά**—a cloister or colonnade.

17. **τρίτῃ ὡς**— = *ἐξ οὗ*, Lat. *ut.* Poppo compares i. 6, *οὐ πολὺς χρόνος ἐπειδή*: i. 13, *ἔτη τριακόσια...ὅτε.*

19. **τὸ μὲν στρατόπεδον**—cor. to Ἱπποκράτης **δέ**. In the morning of the fifth day the works were nearly finished. The main body of the Athenians accordingly started for Attica, and while the heavy armed men took up a position near Delium, the light troops mostly (*οἱ πλεῖστοι*) continued their march. Hippocrates himself had not yet left the fortress. The imperfects **ἡσύχαζον** and **καθίστατο** leave the narrative at this point, and the writer turns to the movements of the Boeotians.

24. **τὰ περί**—'what belonged to'. The **προτείχισμα** or 'outwork' is apparently the rampart and ditch before described.

CHAPTER XCI

1. **ξυνελέγοντο**—the imperfect refers to the whole time that the Athenians had been in Boeotia. We must render 'had been gathering together'.

5. **οἵ εἰσιν ἕνδεκα**—if these words are not a gloss, Thucydides must mean that the *total number of* Boeotarchs in his days was eleven, otherwise we should have *ἦσαν* (R. S.). The number varied at different times; see Arnold. **ξυνεπαινούντων**—of joint approval: Dem. *de Cor.* 288, *συνεπαινεσάντων δὲ πάντων.*

7. **μάλιστα**—'about', here of approximate situation, more commonly of number or time: the lit. meaning is that a thing is 'most nearly' as stated. **τῆς Ὠρωπίας**—the district of Oropus, a frequent ground of dispute, was at this time subject to Athens: ii. 23, *νέμονται Ὠρώπιοι Ἀθηναίων ὑπήκοοι.*

10. **καὶ ἡγεμονίας οὔσης αὐτοῦ**—the position of these words is awkward, and their connexion open to doubt. Most editors take them with what follows, 'both wishing to fight while he was in command, and thinking it better to risk a battle'. It is however quite possible that the *καί* may merely join the gen. absolute, 'and he being in command', to the preceding *βοιωταρχῶν*: see ch. 29, 1. It would appear that the Boeotarchs, or possibly only the two Theban Boeotarchs, held the command in turn, but we do not know any facts.

11. **τὴν μάχην ποιῆσαι**—to bring on, or order: ii. 86, *στρατηγοὶ βουλόμενοι τὴν μάχην ποιῆσαι*: 'activum de ducibus ponitur, qui auctores sunt ut pugna fiat' (Poppo).

13. **ὅπως μὴ ἀθρόοι**—Arnold points out that this illustrates the practice of the Greek soldiers attending the speeches of their general without their arms; see notes on ch. 44, 6 and 74, 13. In iii. 1 etc., *τὰ ὅπλα* means the camp or place of arms, and this may possibly be the meaning here.

CHAPTER XCII

Speech of Pagondas. It is right as a general principle to attack an invader at once, wherever we encounter him.

1. **μηδ' ἐς ἐπίνοιαν**—'none of us ought even to have conceived the idea'; *τινὰ ἡμῶν* is the subject of *ἐλθεῖν*: cf. iii. 46, *ὅπως μηδ' ἐς ἐπίνοιαν τούτου ἴωσι.* **διὰ μάχης ἐλθεῖν**—ii. 11, *ἐλθεῖν ἡμῖν διὰ μάχης.*

6. ἐνοικοδομησάμενοι—the Athenians had 'built for themselves' a stronghold *in* Boeotia: so iii. 85: this is probably the meaning of vi. 90, *τὰς δὲ (τῶν πόλεων) ἐντειχισάμενοι*, 'reducing some of the states by establishing strongholds in the country'.

8. ἐν ᾧ τε ἂν...ἔδρασαν—'in whatever place they may have been caught and wherever they came from to attack us'. The latter clause might have been *ὅθεν ἂν ἐπέλθωσι ὥστε τὰ πολέμια δρᾶσαι*, but the construction is changed to the indicative because ἔδρασαν denotes definite acts of hostility undoubtedly committed. Cob. *ἐν ὅτῳ ἂν...ὅθεν*, omitting *τε* and *καί*.

9. εἴ τῳ—see note on ch. 68, 34, *εἰ μή τις*. As this clause is in opposition to the opening words *χρῆν μέν κ.τ.λ.*, καί seems to emphasize *ἀσφαλέστερον ἔδοξε*, not simply *ἀσφαλέστερον*, 'if any one *did* think it safer'. ἀσφαλέστερον—sc. *τὸ μὴ διὰ μάχη ἐλθεῖν*.

10. οὐ γὰρ τὸ προμηθές—'for forethought, in the case of such as are invaded by foes, does not admit of calculation, when their own land is in danger, in the same way as when a man is in possession of his own but chooses to attack another from desire of more'. Prudence itself teaches men to repel an invader at once without reflection, though it may be prudent to reflect before invading another country.

ib. τὸ προμηθές—prudence and forethought, in a good sense: iii. 82, *μέλλησις προμηθὴς* opposed to *τόλμα ἀλόγιστος*. With οἷς ἂν and ὅστις are to be supplied *τούτοις*, *τούτῳ*, eth. dat. 'for, in the case of'.

11. περὶ τῆς σφετέρας—sc. *γῆς*: the pron. refers to what is in sense the subject of the sentence, viz. those who have been invaded by others.

12. ἐνδέχεται λογισμόν—so ch. 10, 7. καὶ ὅστις—with *ὁμοίως*, 'as in the case of one who'. The constr. passes to the indic. as in line 9: here too it may be meant to denote the actual conduct of the Athenians; *ὅστις*, the rel. of a class, often referring to a definite antecedent as possessing the characteristics of that class. There is a similar change of construction in ii. 44, *τὸ δὲ εὐτυχές, οἳ ἂν τῆς εὐπρεπεστάτης λάχωσι, καὶ οἷς...ξυνεμετρήθη*: cf. ch. 18, 13.

16. Ἀθηναίους δέ—the speaker now passes to the particular need of repelling an Athenian invasion. *ἀμύνεσθαι* is to be supplied with δεῖ.

17. πρός τε γάρ—'in the relations of neighbours freedom is always (*πᾶσι*) ensured by a manful spirit of resistance'. The subject is τὸ ἀντίπαλον, 'being a match for' one's adversary, i.e. being able and determined to resist him: καὶ ἐλεύθερον is the predicate.

19. **οἵ καὶ μή**—Poppo, with Haack, seems right in taking *μή* for *μὴ ὅτι*, '*ne dicam*'; the sense required being 'not only', or 'not to say only': no other instance however is given of *μή* thus standing alone. The restless and aggressive spirit of the Athenians is often spoken of; cf. ch. 55, 17.

21. **ἐπὶ τὸ ἔσχατον ἀγῶνος**—in illustration of this gen Classen cites **i.** 49, *ἐς τοῦτο ἀνάγκης*: i. 118, *ἐπὶ μέγα δυνάμεως*, etc.

22. **παράδειγμα δέ**—so iii. 39, of a warning example, *παράδειγμα δ' αὐτοῖς...ἐγένοντο κ.τ.λ.*: vi. 77, *ἔχοντες παραδείγματα τῶν Ἑλλήνων, ὡς ἐδουλώθησαν.* **ἀντιπέρας**—'across the water', Euboea being right opposite the Boeotian coast, and in full view. The island was entirely subdued by Pericles in 445 (i. 114).

23. **ὡς αὐτοῖς διάκειται**—'in what relations it stands to them', i.e. regards them with hostility, and is always in danger from their ambition. This rendering gives a more satisfactory sense than 'how it is disposed towards them', and does no violence to the meaning of *διάκειμαι*, which denotes 'being in a certain condition', of mind, body, or circumstances. It has also been proposed to render the words 'how it has been treated, to what condition it is reduced, by them': or to take *διάκειται* impersonally and *αὐτοῖς* to refer to the Euboeans and Greeks, 'how things stand as regards them'. In support of this last view Krüger cites Xen. *Anab.* vii. 3. 17, *ἄμεινον ὑμῖν διακείσεται.*

Other instances of *διάκειμαι* in Thuc. are vii. 77, *ὡς διάκειμαι ὑπὸ τῆς νόσου*, 'to what state I am reduced': i. 75, *τοῖς Ἕλλησιν ἐπιφθόνως διακεῖσθαι*, 'to be regarded with jealousy by': viii. 68, *ὑπόπτως τῷ πλήθει διακείμενος.*

26. **ἐς πᾶσαν**—'extending to and including our whole country': the following are somewhat similar uses of *ἐς*: iii. 82, *ἐς τὸ ἡδονὴν ἔχον ὁρίζοντες*, 'making their pleasure the limit'; v. 103, *ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι*, 'throwing the die so as to include their all in the risk'. **οὐκ ἀντίλεκτος**—'not to be gainsaid'; there will be no more boundary disputes.

28. **ἑτέρων**—i.e. *ἢ τὴν ἑτέρων*: see Madvig, § 90. **παροίκησιν**—elsewhere only found in the Septuagint, according to Lidd. and Scott. *παροικῶ* occurs i. 71, etc. The proverb *Ἀττικὸς πάροικος*, of a restless and dangerous neighbour, is cited by Ar. *Rhet.* ii. 21. 12.

29. **εἰώθασί τε**—a warlike spirit is the best security against aggression, and has always proved so. **ἰσχύος θράσει**—Soph. *Phil.* 104, *οὕτως ἔχει τι δεινὸν ἰσχύος θράσος*: cf. ch. 86, 25,

ἰσχύος δικαιώσει. **προαπαντῶντα**—i. 69, *πρότερον ἢ προαπαντῆσαι*, in the same sense, of anticipating an invader.

34. **κατέχειν**—probably 'to hold down', i.e. oppress, overbear; as in i. 103, *πολέμῳ κατεῖχον*. Several editors give the meaning 'to withstand', *sustinere;* but the sense is not satisfactory, as a notion of aggression is required, nor is it plain that *κατέχω* will bear this meaning. The present and imp. are by no means identical in use with the aorist; though the tenses are hopelessly mixed in dictionaries and commentaries.

35. **αὐτοῦ**—'of this'; see note on ch. 18, 7, *ἐπάθομεν αὐτό.* **ἐς τούσδε**—for instances of the use of *ἐς* see note on ch. 28, 2.

ib. **ἐν Κορωνείᾳ**—in 447 (i. 113). The Athenians had been dominant in Boeotia for eight or nine years, but after the battle of Coronea they entirely evacuated the country (*ἐξέλιπον πᾶσαν*), cf. iii. 62 fin. For *ἐν* = 'at' see note on ch. 5, 5.

37. **κατέσχον**—'over-ran', or 'got the mastery': vii. 66, *τῷ ναυτικῷ ᾧπερ πάντα κατέσχον.*

38. **ἡμᾶς**—in apposition with this we have two clauses, *τούς τε...τούς τε.*

39. **ὁμοιωθῆναι**—to come up to, not to degenerate from. Persons are here compared with things: in i. 71 we have the opposite, *ἀρχαιότροπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτούς ἐστιν.*

41. **τὰς προσηκούσας ἀρετάς**—*προσηκούσας* denotes the virtues which are as it were the heirloom or *belongings* of the race or family: cf. iii. 64, *ἃ ποτε χρηστοὶ ἐγένεσθε, οὐ προσήκοντα νῦν ἐπεδείξατε*, 'the good service you once did you now shew was not natural to you', but due to accident: so iii. 67, referring to the *παλαιαὶ ἀρεταὶ* of the Plataeans, *οὐκ ἐκ προσηκόντων ἁμαρτάνουσι*, i.e. we have a right to expect different conduct: cf. Cope on Ar. *Rhet.* i. 9. 31, *ὅσα κατὰ τὸ προσῆκον, οἷον εἰ ἄξια τῶν προγόνων καὶ τῶν προϋπηργμένων*, 'worthy of a man's ancestors and his own previous acquisitions or possessions—a stock of previous good, noble, great deeds'.

42. **πρὸς ἡμῶν ἔσεσθαι**—explanatory of *πιστεύσαντας τῷ θεῷ*: for *πρός*, 'on our side', cf. ii. 86, *πρὸς ἐκείνων*, 'in their favour'. **νέμονται**—'occupy': so *ἐνοικεῖν*, ch. 97, 9.

44. **θυσαμένοις...φαίνεται**—the aor. participle denotes a sacrifice performed and complete, though possibly only just completed; the pres. *φαίνεται* gives the still remaining result: we found, when we sacrificed, that the omens *are* in our favour. Sacrifices were always offered before a battle. The mid. *θύεσθαι*

is used of the army, or commander: the act. of the priest who actually slew the victim. καλά—of favourable omens; only here in Thuc.: Xen. *Anab.* iv. 3. 9, etc.

45. ὁμόσε χωρῆσαι—ch. 10, 5. δεῖξαι ὅτι...κτάσθωσαν—not a case of *ὅτι* with *orat. direct.* like ch. 38, 19, but rather a rhetorical change of construction—'let them win' instead of 'they may win'—which gives force and abruptness to the speaker's words. γενναῖον—according to the Schol. = *πάτριον καὶ ἀπὸ γένους*: so Hom. *Il.* v. 253, *οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι*, the only passage in which the word occurs in Homer. Paley there takes the meaning to be 'consistent with honour, worthy of one well born'; and such a sense is quite applicable to the present passage, in which Pagondas is extolling the noble spirit of the Boeotians.

CHAPTER XCIII

3. ἀναστήσας—ch. 77, 13.

5. προσέμιξεν—of a near approach: so viii. 71, *ὡς δὲ προσέμιξέ τε ἐγγύς*. In ch. 33, 9 and 96, 7 the word is used of coming to close quarters with the enemy: cf. v. 72, *φθάσαι τῇ προσμίξει*.

6. καθίσας—sc. *τὸν στρατόν*, line 3; to be supplied also with *ἔτασσε*.

8. τῷ δὲ Ἱπποκράτει...ὡς αὐτῷ—the redundancy is probably to be explained as a confusion of construction, *αὐτῷ* being added as if *ὁ δὲ Ἱπποκράτης* had gone before. Hippocrates had remained behind at Delium, ch. 90 fin.

14. ἐπιγένοιντο—as a reserve force, *ἐπί* implying sequence: see notes on ch. 26, 14 and 36, 14. τοὺς ἀμυνουμένους—for the use of the article cf. note on ch. 78, 33.

18. ὥσπερ ἔμελλον—sc. *τάσσεσθαι*: the contingents were already in the order which they intended to keep in the battle.

21. δεξιὸν μὲν κέρας—the article is omitted, as noted on ch. 18, 11. οἱ ξύμμοροι αὐτοῖς—see note on *ξυντελεῖ*, ch. 76, 15. τὴν λίμνην—Copais.

26. ἐπ' ἀσπίδας πέντε καὶ εἴκοσι—twenty-five deep: v. 68, *ἐπὶ δὲ βάθος ἐτάξαντο...ἐπὶ ὀκτώ*: vii. 79, *οὐκ ἐπ' ὀλίγων ἀσπίδων*. The depth and weight of the Boeotian column is to be noticed. At Leuctra the Theban phalanx was drawn up 50 deep.

28. διάκοσμος—a word only found elsewhere in later Greek.

CHAPTER XCIV

1. **Ἀθηναῖοι δὲ οἱ μέν**—the varieties of appositional construction throughout this chapter are to be noticed. **πᾶν τὸ στρατόπεδον**—in apposition with *οἱ ὁπλῖται*.

4. **ἐκ παρασκευῆς ὡπλισμένοι**—'regularly armed' as light infantry. *ἐκ παρασκευῆς* denotes the result of set purpose: so v. 56, *μάχη οὐδεμία ἐγένετο ἐκ παρασκευῆς*.

7. **ἄοπλοι**—of hastily and imperfectly armed troops, as in ch. 9, 13. **πολλοί**—partial apposition; possibly *οἱ πολλοί*, 'for the most part', should be read.

8. **πανστρατιᾶς**—elsewhere in classical Greek only found in the adverbial dative, as in ch. 66, 4. **οὐ παρεγένοντο**—'did not appear' or 'fall in'.

12. **ἐπιπαριών**—'passing along', *secundum ordines exercitus procedens* (Poppo): vi. 67, *κατὰ ἔθνη ἐπιπαριὼν ἕκαστα*: so vii. 76. In v. 10 with dat. *ἐπιπαριὼν τῷ δεξιῷ* means 'passing along to attack the right wing': see also ch. 108, 19.

CHAPTER XCV

1. **δι' ὀλίγου**—of time: i. 76, *δι' ὀλίγου ἡγησάμενοι*: ii. 85, opposed to *ἐκ πολλοῦ*: iii. 43, *δι' ὀλίγου σκοπούντων*, 'taking a hasty view', opposed to *περαιτέρω προνοοῦντας*.

2. **τὸ ἴσον...δύναται**—a short speech is as good as a long one when addressed (**πρός τε**) to brave men and consisting of (**καὶ ἔχει**) admonition rather than exhortation. *τε* and *καί* connect the two ideas of the quality of the men and the character of the speech; the finite verb *ἔχει* being brought in, like *προσήγαγον* in ch. 100, 8, instead of a subordinate construction, or *τε* being simply out of place as noted on ch. 77, 11. Krüger and Classen follow Reiske in reading *πρός γε τούς* instead of *πρός τε*, but the alteration does not seem required.

3. **ὑπόμνησιν...ἔχει**—sc. *ἡ παραίνεσις*. Note the use of similar words in the speech of Brasidas, ch. 126.

4. **παραστῇ**—cf. ch. 61, 11. **οὐ προσῆκον**—acc. abs.: iii. 40, *ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε*, 'you must be wrong in holding your empire'.

6. For **ἀναρριπτοῦμεν** cf. ch. 85, 16. **ἐν τῇ τούτων**—Hippocrates seems to speak generally as the leader of an invasion; for the present position of the Athenians was admitted by the Boeotians to be beyond their border, ch. 91, 6; 99, 7.

8. **οὐ μή ποτε...ἐσβάλωσιν**—this and v. 49 are the only instances of this construction in Thucydides. **ἐκείνην**—'yon land of ours', cf. note on ch. 37, 10. Note the graphic use of the present tense in this sentence.

11. **χωρήσατε...ἐς αὐτούς**—a curious phrase to denote an attack: so Xen. *Anab.* iii. 2. 16, *ἐτολμήσατε ἰέναι εἰς αὐτούς.* The use of *στρατεύειν ἐς*, ch. 77, 2, is not analogous (see note). Note the separation of the words by the position of *ἀξίως*: cf. note on ch. 90, 7.

12. **ἔχων...ἀγάλλεται**—a participial construction, which is common with other verbs expressing joy or grief: in ii. 63 we have the dative, *ᾧπερ ἀγάλλεσθε*: in iii. 82 a preposition, *ἐπὶ δὲ τῷ ἀγάλλονται.*

14. **κρατοῦντες**—'being victorious over'; the pres. and imperf. of *νικῶ, ἀδικῶ, φεύγω* (to be in exile), etc. are used in the same way; e.g. i. 14, *Καρχηδονίους ἐνίκων ναυμαχοῦντες.* The victory of Oenophyta (456) gave the Athenians the mastery of Boeotia for some years (i. 108); see note on ch. 92, 35.

CHAPTER XCVI

3. **τὸ δὲ πλέον**—either determinant acc. or governed by *ἐπελθεῖν* or *ἐπελθόντος*, which must be supplied with **φθάσαντος.**

4. **ὡς διὰ ταχέων**—as well as the short time allowed: so ch. 125, 26. **καὶ ἐνταῦθα**—besides the harangue at Tanagra, ch. 92.

8. **τὰ ἔσχατα**—'the ends'. **ῥύακες**—ravines or torrents; iii. 116, *ὁ ῥύαξ τοῦ πυρός*, of the eruption of Aetna.

10. **τὸ δὲ ἄλλο...ξυνεστήκει**—*cetera vero acies consistebat acriter pugnans et clipeis se* (*mutuo*) *propellens* (Poppo). For *τὸ ἄλλο* cf. i. 48, where it is opposed to *τὸ δεξιὸν κέρας*: see also note on ch. 19, 22. The **ὠθισμὸς ἀσπίδων** is a common feature of the closely-fought battles described by Livy and Tacitus. **μέχρι μέσου**—'as far as the centre of the line', to be connected with the article before *εὐώνυμον.*

14. **αὐτοῖς**—ethical dative; as in iii. 98, *ὁ ἡγεμὼν αὐτοῖς ἐτύγχανε τεθνηκώς*: cf. ch. 10, 13. **κυκλωθέντων**—sc. the Thespians; 'those posted near them' were the men of Tanagra and Orchomenos.

22. **κατὰ βραχύ**—'gradually' or 'little by little'; in vii. 79 *κατὰ βραχὺ τρεψάμενοι* seems to mean defeating small sections of the enemy one after another. **ἐκ τοῦ ἀφανοῦς**—ch. 36, 7.

30. **παραρρηγνύντων**—'breaking their ranks'; because one man was forced from his position *beside* another: v. 73, *παρερρήγνυντο ἤδη*. **φυγὴ καθειστήκει** = a decided rout began.

37. **ἐπιλαβούσης τὸ ἔργον**—cf. ch. 27, 5; and for *ἔργον* ch. 25, 9. **τὸ πλῆθος**—'the bulk', so ch. 100, 25.

CHAPTER XCVII

7. **ἐπὶ τοὺς νεκρούς**—'for the dead', i.e. to ask permission to remove them. **ἀποστρέψας καὶ εἰπών**—the second participle gives the reason for turning the Athenian herald back: we have a similar order in ch. 51, 2: so i. 1, *ἀρξάμενος...καὶ ἐλπίσας*: so i. 109, *ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ*. **καταστὰς ἐπί**—so ch. 84, 10.

13. **πᾶσι γὰρ εἶναι**—the construction changes to the infinitive with the change of subject: cf. ch. 46, 22, *ὅτι...εἴη...μέλλειν γὰρ δή*. **καθεστηκός**—'an established custom': i. 98, *παρὰ τὸ καθεστηκός*.

15. **ἐνοικεῖν**—'were living in it' like an ordinary town: ii. 17, *διὰ τὴν παράνομον ἐνοίκησιν*. **βεβήλῳ**—a tragic word: other words in this chapter, such as *ἄψαυστος* and *χέρνιψ*, are poetical, and possibly characteristic of Boeotian speech.

17. **ὃ ἦν ἄψαυστον σφίσι** = 'which we forbore to touch'. **χέρνιβι χρῆσθαι**—the inf. construction is explanatory of *πρὸς τὰ ἱερά*.

20. **τοὺς ὁμωχέτας δαίμονας**—cf. iii. 59, *θεοὺς τοὺς ὁμοβωμίους ἐπιβοώμενοι*.

CHAPTER XCVIII

3. **τοῦ μὲν ἱεροῦ**—'as regards the temple'; the first point in the Athenian reply; the second and third are **τὸν δὲ νόμον**, line 8, and **ὕδωρ τε**, line 18. In construction *τοῦ ἱεροῦ* depends on *οὐδέν*.

4. **ἀδικῆσαι...βλάψειν**—'wrong...harm'. Poppo considers that the contrast is rather between the force of the tenses than the meaning of the words: there seems however this distinction, that *ἀδικῶ* implies damage which could be justly complained of; cf. ch. 68, 23.

5. **τοῦ λοιποῦ**—'for the future'; partitive gen.: ch. 1, 1. **οὐδὲ γάρ**—'neither had they to begin with entered it with this object'; *οὐδέ* = 'also not', its more common meaning. **τὴν ἀρχήν**, a well-known adverbial accusative, occurs ii. 74 and vi. 56. It is only used in negative sentences.

7. μᾶλλον—i. e. if there was any wrong-doing in the case it was on the other side.

9. βραχυτέρας—Thucydides often uses *βραχύς* in the general sense of small: e.g. i. 14, *βραχέα (ναυτικὰ) ἐκέκτηντο*, opp. to *ἀξιόλογα*: i. 130, *ἔργοις βραχέσι*, 'by small actions', opp. to *μειζόνως*.

10. τρόποις θεραπευόμενα...δύνωνται—the sense is clear, that the victorious invader satisfies the demands of Grecian law if he maintains to the best of his power the usual religious observances of the temple which he has seized. There seems however a difficulty in the words πρὸς τοῖς εἰωθόσι. *πρός* means 'in addition to', and we should rather expect some expression implying shortcoming or variation, such as *παρὰ τὰ εἰωθότα*. *πρὸ τοῦ εἰωθόσι*, 'hitherto usual', Stahl.

11. καὶ δύνωνται—Poppo and Classen take *ἱερά* as nom. to *δύνωνται*, sc. *θεραπεύεσθαι*, and Classen adds that the plural verb, implying different occasions, is rightly used with *ἱερά* after the words *ἀεὶ γίγνεσθαι*. Such a phrase however as *ἱερὸν δύναται θεραπεύεσθαι* is decidedly strange; and a nom. to *δύνωνται (θεραπεύειν)* is easily supplied from *τούτων* in line 10.

12. καὶ γὰρ Βοιωτούς—cf. i. 12, 'sixty years after the taking of Troy the present Boeotians settled in the country which is now called Boeotia but was formerly called the Cadmean land'. οἰκεῖα—pred., 'as their own'.

15. εἰ...δυνηθῆναι— = *εἰ ἐδυνήθησαν*: cf. i. 91, *ὅσα...βουλεύεσθαι*: ii. 102, *ὅτε δὴ ἀλᾶσθαι αὐτόν*. With *εἰ* this construction is a peculiarity of Herodotus; see Madvig, § 169 b: Goodwin, § 92. 2. τοῦτ᾽ ἂν ἔχειν—lit. 'this they would (now) be holding'.

17. ἑκόντες εἶναι—a much stronger expression than *ἑκόντες*: *ἑκὼν εἶναι*, lit. 'so far as will goes', i. e. (not) if I can avoid it.

19. ἣν...προσθέσθαι—'which they had not brought on themselves by insolent pride': cf. i. 78, *μὴ ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον πόνον προσθῆσθε*: i. 144, *κινδύνους αὐθαιρέτους προστίθεσθαι*. In the following clause βιάζεσθαι is passive, and the accusatives are governed by ἀμυνόμενοι. ἐπὶ τὴν σφετέραν—Delium is meant, as in line 32, *ἐν ᾗ δορὶ ἐκτήσαντο*.

21. πᾶν κατειργόμενον—'everything (i.e. anything) when (if) done under stress of the war may reasonably claim some indulgence even from the god'. For this predicative use of the participle cf. Plat. *Phaedr.* 328 B, *λεχθὲν...πᾶν...σαφέστερον*, 'every proposition is clearer when stated'; and for the meaning 'done under constraint' cf. ch. 63, 7, *εἰρχθῆναι*. There seems

no need for the alteration *πᾶν τὸ πολέμῳ*, nor for the reading adopted by Classen, *τῷ...κατειργομένῳ* (masc.).

22. **ξύγγνωμον**—'admitting of excuse or indulgence': iii. 40, *ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον*. This *passive* meaning of the neuter is in accordance with the principle noted on ch. 32, 22. When applied to a person *ξυγγνώμων* has the *active* force of 'regarding with indulgence, making allowance' etc.

23. **καὶ πρὸς τοῦ θεοῦ**—Apollo, whose temple Delium was. For *πρός* cf. i. 71, *ἄδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων*, 'regarded as unjust by'.

24. **παρανομίαν ὀνομασθῆναι**—'lawlessness is a term applied' etc.

27. **τούς τε νεκρούς**—'as regards the dead', grammatically dependent on *ἀποδιδόναι*: cf. line 3. The form **μειζόνως** occurs ch. 19, 19 and i. 130.

29. **ἱεροῖς...κομίζεσθαι**—'to get back by the medium of sacred things what it is not seemly (so to recover)'; to barter a temple for corpses was profanation and gross impiety. In construction *ἱεροῖς* is the *instrumental* dative.

30. **σαφῶς τε**—to be taken with *εἰπεῖν*; the Athenians demand a plain proffer of what was just and usual, viz. that they might remove their dead not 'on condition of evacuating Boeotian territory', but under the usual terms of truce. In construction **μή** goes with *εἰπεῖν* and **ἀπιοῦσιν** and **σπένδουσιν** are in agreement with *σφίσιν*.

31. **ἐν τῇ ἐκείνων**—see note on ch. 37, 10.

32. **δορὶ ἐκτήσαντο**—so i. 128, *δορὶ ἑλών*, in a letter from Pausanias to the Persian king.

33. **σπένδουσιν**—if the reading is right the active of *σπένδω* seems here used in the sense of 'making a truce', for which the middle is elsewhere used. Poppo suggests *σπεύδουσιν*, which however has little or no meaning. Others explain *σπένδουσιν* as used in its proper meaning of 'making libations', i.e. doing *their* part in the *joint* act which would be denoted by *σπένδεσθαι* (see B. and C. and Rutherford).

CHAPTER XCIX.

3. **ἐκ τῆς ἑαυτῶν**—the pronouns in this chapter are used with a freedom which is scarcely reducible to any rule; the meaning however is clear from the context. The words which refer to the *primary* subject **οἱ Βοιωτοί** are the following: *ἐκ τῆς ἑαυτῶν...νομίζοντες...βίᾳ σφῶν...ἐκ τῆς ἑαυτῶν*: the following refer to the *secondary* subject **ἀπιόντας** (sc. the Athenians):

τὰ σφέτερα...ἐν τῇ ἐκείνων...αὐτοὺς γιγνώσκειν...οὐκ ἂν αὐτούς... ὑπὲρ τῆς ἐκείνων.

5. **αὐτοὺς γιγνώσκειν**—'they must judge for themselves'; the infinitives in this chapter follow *ἀπεκρίναντο*, as *ἀναιρεῖσθαι* follows *εἰπεῖν* in ch. 98, 33.

ib. **νομίζοντες τὴν μέν**—the corresponding 'apodosis' is **τὸ δέ** line 10; **καὶ οὐκ ἄν** being an additional clause with *νομίζοντες*, and **οὐδ' αὖ ἐσπένδοντο** being parenthetical in construction. The original idea of the sentence seems to have been 'the Boeotians thought that the dead were really lying on Athenian ground, but that still they might plausibly refuse to let the Athenians remove them till they evacuated Delium'.

7. **κατὰ τὸ ὑπήκοον**—'as being subject to them': i. 95, *κατὰ τὸ ξυγγενές.* **καὶ οὐκ ἄν**—'and (yet) they could not': *καί* has a somewhat similar adversative force in ii. 90, *ἄκων καὶ κατὰ σπουδήν* : *et* is at times similarly used, especially in late Latin.

9. **οὐδ' αὖ ἐσπένδοντο**—'nor again would they make a truce': for this use of the imp. cf. ch. 4, 11, *ἠπείγοντο* : ch. 76, 15, *ἐνεδίδοσαν.* **δῆθεν**, like *δή*, gives the *alleged* reason; it sometimes stands before the words which it particularly affects; e.g. i. 127, *τοῦτο τὸ ἄγος ἐλαύνειν ἐκέλευον δῆθεν τῷ θεῷ πρῶτον τιμωροῦντες.*

10. **τὸ δέ**—'but (considering) that the reply, Let them evacuate our land and then take back what they ask for, was a plausible answer to give'. 'They considered it a fair diplomatic way of meeting the alternative raised by the Athenian herald' (Grote). The substantive of *τό* is formed by the quoted words. The harsh break in the citation is intended to emphasize the phrase **ἐκ τῆς ἑαυτῶν** as the main point in the answer, to which the term *εὐπρεπές* especially belongs. We have a somewhat similar order in the concluding sentence of ch. 98.

The Boeotian answer was in fact a second demand for the evacuation of Delium couched in different terms. Comparing line 3 with ch. 97 line 21 we see that *ἐκ τῆς ἑαυτῶν* is simply substituted for *ἐκ τοῦ ἱεροῦ*. Originally they had called on the Athenians to leave the temple which they profaned; now they bid them leave the territory of Boeotia. The demand seems at first to refer to the district of Oropus, where the dead were lying; but no Athenians were left there (ch. 96 fin.) nor could there be any reason for the Athenians insisting on its occupation. Delium, on the other hand, they claimed to be their own by right of conquest; and the Boeotians, who held

Oropia, turn against them their own unlucky argument of *de facto* possession. Greek feeling, as Grote points out, was violated by the Boeotians in thus refusing to restore the dead, nor is it likely that they could have persisted in their refusal. On the other hand they might reasonably complain of the occupation of a temple as an advanced hostile post; which was a very different thing from conquering a country and taking over the temples as well.

ib. **εὐπρεπές**—to be taken with *ἀποκρίνασθαι*. **καὶ ἀπολαβεῖν**—'let them *also* take back', i.e. then, on that condition.

12. **ὁ δὲ κῆρυξ**—'so the herald' etc.: ch. 71, 12.

CHAPTER C

1. **ἔκ τε—τε** and *καί* connect the two sets of auxiliary forces, the light-armed troops from the Melian gulf and the heavy-armed men from Corinth and Nisaea: cf. ch. 28, 21, *ἔκ τε Αἴνου κ.τ.λ.*

3. **καὶ βεβοηθηκότων αὐτοῖς**—'and having been reinforced by' etc.: for the change of participial construction cf. the beginning of ch. 29.

4. **Κορινθίων**—possibly a portion of the force which marched with Brasidas to Megara, ch. 70, 11. **τῶν ἐκ Νισαίας**—ch. 69, 23.

7. **προσέβαλον**—the manuscript reading; Classen alters it to *προσέβαλλον*, the 'preliminary' imperfect, which is followed by the details of the attack. Note the irregularity of the finite verb **προσήγαγον** in the following line.

9. **ᾗπερ εἷλεν αὐτό**—'which in fact took the place'; Classen cites ii. 77, *αἱ μηχαναὶ οὐδὲν ὠφέλουν*, to shew that Krüger's correction, *ᾗπερ εἷλον*, is not necessary.

ib. **κεραίαν**—a beam or spar: ii. 76: vii. 41. **ἀκριβῶς**—'exactly, nicely'. **ἐπ' ἄκραν**—adj. agreeing with *κεραίαν*.

12. **ἀκροφύσιον**—'a nozzle', from *ἄκρος* and *φῦσα*. **ἐς αὐτὸν νεῦον**—either to be taken separately, 'curving into the cauldron' or with *καθεῖτο*, 'was bent down in a curve into the cauldron': for **καθεῖτο**, *demissum erat*, cf. ch. 103, 21.

14. **ἐπὶ μέγα**—'a large part of the wood as well': cf. note on ch. 3, 13, *ἐπὶ πολύ*. The use of **ἄλλος** where we should say 'besides' is well known.

15. ἐκ πολλοῦ—of distance. ᾗ...ᾠκοδόμητο—see ch. 90; the definite articles point to the materials there described.

16. ὁπότε εἴη—the frequentative optative shews that more than one attempt was made. στεγανῶς—through the *closed* pipe.

21. ἧψε τοῦ τείχους—'set fire *to* the wall', a good illustration of the partitive genitive.

CHAPTER CI

1. ἑπτακαιδεκάτῃ—the same form occurs vii. 28; elsewhere *πέμπτος καὶ δέκατος* (ii. 2), etc.

10. πολὺς ἀριθμός—possibly including stragglers who were cut off by the cavalry, cf. ch. 94, 10. We learn from Plato that Socrates fought among the hoplites at Delium, and preserved his life by his steadiness in the retreat. Alcibiades also was with the cavalry. The defeat of the Athenians was great and decisive, and the material and moral loss seems to have crippled the power of the city.

12. τότε—ch. 89, 8, *Δημοσθένης...ἄπρακτος γίγνεται.*

15. τετρακοσίους ὁπλίτας—Arnold considers that these were the marines of the forty ships under Demosthenes (ch. 76, 2): cf. note on ch. 9, 13.

22. ἀπέθανε...Σιτάλκης—the most obvious meaning is that Sitalces was slain in the expedition. There is however an intimation in a letter of Philip that he fell by the hand of an assassin. This may have taken place when he returned after his defeat. The dominions and power of Sitalces are described at length in ii. 95—101.

23. τοῖς ἐπὶ Δηλίῳ—neut.: we have the same construction ch. 129, 6. Τριβαλλούς—mentioned in ii. 96, as an independent nation, on the north-west of the Odrysian Thracians.

24. Σεύθης—we learn from ii. 101 that Seuthes married the daughter of Perdiccas king of Macedonia. ἐβασίλευσεν—'became king': i. 14, *Περσῶν ἐβασίλευσε.*

26. ᾗσπερ καί—i. 14, *αἵσπερ καὶ ἐναυμάχησαν*: i. 74, *ὥσπερ καὶ ἄλλοι.*

CHAPTER CII

The disastrous defeat of Delium is now followed by the still more serious loss of Amphipolis on the Strymon, the key of the Thracian dependencies.

6. Ἀρισταγόρας—his attempt and failure to establish himself in 'the Edonian Myrcinus' are related by Herodotus v. 11 and 124—6. The date is 497, or according to Krüger 499: see Jowett on i. 103.

8. ἐξεκρούσθη—so ch. 7, 7. ἔπειτα...οἱ Ἀθηναῖοι—in 465 or 467: cf. i. 100, *πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων*, which words shew how the slightly irregular clause with *τε* and *καί* is to be understood here.

11. ἐν Δραβήσκῳ—between the Strymon and Philippi; see Poppo on i. 100.

12. αὖθις—in 437 or 439. οἰκιστοῦ—predicate. After the death of Brasidas the Amphipolitans made him their 'oekist' instead of Hagnon, and thus honoured him as their tutelary hero (v. 11).

15. ὅπερ...ἐκαλοῦντο—cf. i. 10, *Μυκῆναι μικρὸν ἦν*. ἣν αὐτοὶ εἶχον—since 467; note on ch. 7, 2.

19. Ἀμφίπολιν ὠνόμασεν ὅτι—Amphipolis means a surrounded city, or a city looking both ways or all round. Poppo notes that, regarding the order of the words, the reason for the name is given in the final clause περιφανῆ...ᾤκισεν, 'because its position was conspicuous seawards and landwards'. The similarity of sound however in *Ἀμφίπολις* and *ἐπ' ἀμφότερα* must be intended to bear upon the name. In fact the whole sentence deals with it. The town was called Amphipolis because it was virtually surrounded by the river, and was an insulated fortress visible on all sides.

20. ἐπ' ἀμφότερα περιῤῥέοντος—the city stands on a hill round which the river sweeps in a semicircle towards the west, forming a peninsula. *ἐπ' ἀμφότερα* therefore means, both above and below the city.

ib. διὰ τὸ περιέχειν αὐτήν—most editors take this to mean 'for the sake of enclosing it', i.e. in order to do so; a sense which *διά* with the acc. sometimes has, at any rate with substantives, as noted on ch. 40, 9. Classen however brackets the words, believing them to be a mere explanatory note, 'because it surrounds it', identical in meaning with the words which immediately precede, and doubting if *διὰ τό* with inf. can mean 'in order to'.

21. ἀπολαβών—ch. 45, 9. ἐκ ποταμοῦ ἐς ποταμόν—from a point in the river's course above the city to a point below; the wall, to take Classen's illustration, being thus like a string to the bow represented by the river.

22. περιφανῆ—predicate. For the word cf. the Homeric use of *περιφαινόμενος*. The topography of Amphipolis causes some difficulty: see the Appendix to Arnold's second volume.

CHAPTER CIII

1. ἐξ Ἀρνῶν—unknown. 'Bromiscus is the traditional scene of the death of Euripides. The *Arethusa convallis et statio, in qua visitur Euripidis sepulcrum*, of Ammianus Marcellinus is evidently the Aulon and Bromiscus of Thucydides; the very name Aulon being descriptive of the place, a valley through which the lake Bolbe discharges itself into the sea' (Arnold).

5. ἐξίησιν—trans. 'discharges' sc. its waters: so ii. 102, *ἐς θάλασσαν ἐξιείς*: in i. 46 *ἔξεισι* is the better supported reading, though some manuscripts have *ἐξίησι*.

6. χειμών—stormy weather, as in ch. 6, 7. ᾗ καὶ μᾶλλον—cf. ch. 1, 17. ὑπένειφεν—cf. iii. 23, *ἡ νὺξ ὑπονειφομένη*. In both passages Classen, on Cobet's authority, reads *ὑπονιφ.* though *ὑπονειφ.* is the reading of the best manuscripts.

9. Ἀργίλιοι—Argilus was a short way S. E. of Amphipolis. πειθόμενοι—'instigated by' (Jowett).

13. ἀεί ποτε—ch. 57, 26. ὕποπτοι with dat. implies a footing of mutual suspicion, as in ch. 104, 5.

14. ἐπειδὴ...ἦλθεν—it is possible to understand these words of the arrival of Brasidas in Thrace, but I think that they rather refer to his actual appearance near Amphipolis, and are closely connected with the following καὶ τότε δεξάμενοι. The next clause ἔπραξάν τε is then parenthetical in sense, 'as they had from the first intrigued...so now': cf. ch. 32, 27, *τό τε πρῶτον...ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν*: so vii. 55, *τά τε πρὸ αὐτῶν ἠπόρουν καὶ ἐπειδή γε κ.τ.λ.*

In all these sentences the clause with *τε* refers to a time before that with which the main part of the sentence deals. We have a somewhat similar construction with *μέν* at the beginning of ch. 7, 2.

15. ἐκ πλείονος—'for some (longer) time back' (ch. 42, 17), i.e. since the first arrival of Brasidas in Thrace. ἐμπολιτεύοντας—ch. 106, 3.

17. τῇ πόλει—in (lit. *with*) their city; dative of the instrument: vi. 44, *οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὅρμῳ*. Poppo compares the Latin *recipere urbe, tecto*, etc.

18. κατέστησαν—ch. 78, 40. πρόσω—'far on its way'. Bekker and Classen read *πρὸ ἔω*, but on very slight authority.

20. ἀπέχει...πλέον—probably 'is some distance from the crossing', *πλέον* being a *general* comparison like *ἐκ πλείονος* in line 15, and *διαβάσεως* being governed by *ἀπέχει*. Arnold however makes it depend on *πλέον*, 'the city is further off than the crossing', i.e. when you had crossed the river you had not yet reached the city.

21. οὐ καθεῖτο τείχη—'there were no walls extending down' to connect the bridge with the city. For βραχεῖα see note on ch. 98, 9.

24. ἀπροσδόκητος—passive; as in viii. 23, *ἀπροσδόκητοι κατασχόντες*. Possibly *ἀπροσδοκήτοις* should be read in both passages, since the word is more commonly active when used of a person, as in ch. 72, 14. τὰ ἔξω—cf. ii. 5, *ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν*. χωρίον here means the district belonging to the city, as opposed to the *πόλισμα* or *πόλις* itself.

CHAPTER CIV

1. αὐτοῦ—seemingly subjective gen.; 'his crossing'; or can it refer to *ποταμοῦ*? Note the force of the imperfect participles in the following clause.

8. δοκεῖν ἂν ἑλεῖν—dependent on *λέγεται*, *Βρασίδαν* being the subject to *δοκεῖν*, which is imperfect, 'they say that it was thought that he might have taken it' (*εἰ ἠθέλησε...εἷλεν ἄν*).

9. ἱδρύσας—= *καθίσας*: Hdt. iv. 124, *ἵδρυσε τὴν στρατιὴν ἐπὶ ποταμῷ Ὀάρῳ*. Thucydides elsewhere uses only the passive *ἱδρύεσθαι*. ἀπέβαινεν—ch. 39, 13.

12. τῷ πλήθει—dative of the instrument, 'by reason of'.

14. μετὰ Εὐκλέους—'in concert with, with the consent of': v. 44, *οὐ μετ' Ἀθηναίων πραχθεῖσαν ξυμμαχίαν*. We have the converse in ch. 78, 22, *ἄνευ τοῦ κοινοῦ*.

16. τῶν ἐπὶ Θρᾴκης—there is some authority for *τόν*, but *τῶν* gives the better sense. Both commanders were probably jointly responsible for 'the Thraceward regions'. For the responsibility of Thucydides for the loss of Amphipolis see Appendix.

19. ἡμίσεως ἡμέρας—the better supported reading: cf. ch. 83, 23: Hdt. iv. 15, *κατὰ μέσον ἡμέρης*. Bekker and Classen read *ἡμισείας*, which Poppo calls 'grammaticorum manifestam correctionem'. Such a construction is no doubt more usual.

22. **μάλιστα μὲν οὖν...εἰ δὲ μή**—so iii. 101, *πρῶτον μὲν οὖν ...ἔπειτα.* For the alternative expression cf. ch. 63, 9. The addition of *οὖν* is very unusual. **πρίν τι ἐνδοῦναι**: so ii. 12, *εἴ τι μᾶλλον ἐνδοῖεν.* **προκαταλαβών** (ch. 89, 16) is to be taken with *φθάσαι.*

CHAPTER CV

2. **δεδιὼς καὶ τήν**—either *καί* is to be considered as out of place, or there is an irregularity in the next clause caused by the introduction of a second participle *πυνθανόμενος*: cf. iii. 67, *ἀμύνατε οὖν καὶ τῷ νόμῳ...καὶ ἡμῖν ἀνταπόδοτε χάριν*, where Poppo cites other instances.

4. **κτῆσιν...ἐργασίας**—'a right of working': the gen. defines what the *κτῆσις* or 'property' consisted of.

5. **ἀπ' αὐτοῦ**—'from this'. **ἐν τοῖς πρώτοις**—masc.: so ch. 132, 13: cf. 108, 41. The influence and connexions of Thucydides in the Thraceward district probably caused him to be chosen for the command.

9. **ξυμμαχικόν**—'an allied force' (ch. 77, 13), in construction governed by *ἀγείραντα.* **ἐκ θαλάσσης**—from Thasos and the neighbouring islands.

10. **περιποιῆσειν**—'save': iii. 102, *περιεποίησαν τὸ χωρίον* (cf. ch. 27, 10, *περιγενήσεσθαι*): the middle means to win, acquire.

11. **ἐποιεῖτο**—'offered', the imperfect implying the terms which 'he was ready' to make. **τόδε**—predicate, 'to the following effect'. For the construction following cf. ch. 68, 11. **τῆς ἴσης καὶ ὁμοίας**—cf. Poppo's note on i. 27, *ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ*, and on i. 15, *ἀπὸ τῆς ἴσης.* Whatever substantive be regarded as understood the meaning is 'fair and equal terms', = v. 79, *ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις.* For other instances of feminine adjectives see note on ch. 33, 6.

15. **πέντε ἡμερῶν**—'within five days'.

CHAPTER CVI

1. **ἀλλοιότεροι**—'more changed' or 'somewhat changed': cf. ii. 59, *ἠλλοίωντο τὰς γνώμας.* In the following clause the subject *οἱ πολλοί* is divided by partial apposition into two sections **βραχὺ μὲν...τὸ δὲ πλεῖον**: for neut. cf. ch. 61, 12, *τὸ Χαλκιδικόν.*

6. **πρὸς τὸν φόβον**—'in their fear', lit. 'looking at', or 'measuring it by': cf. ch. 39, 9, *πρὸς τὴν ἐξουσίαν.*

ib. **ἐλάμβανον**—the better supported reading, for which some manuscripts have *ὑπελάμβανον.* There are sufficient instances in which *λαμβάνω* means 'to take' in the sense of *regarding* (accipere in aliquam partem); e.g. ii. 42, *ποθεινοτέραν λαβόντες*: iii. 38, *πιστότερον λαβόντες*: vi. 53, *πάντα ὑπόπτως ἐλάμβανον.* Here however the reading is more doubtful, because of the infinitive construction, which is not found elsewhere with the uncompounded verb.

8. **οὐκ ἐν ὁμοίῳ**—this seems an instance of *μείωσις* (ch. 13, 22), the sense being that the Athenians thought that *they* were in *greater danger* than the rest of the inhabitants: so vi. 11, *μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι*, 'in a *worse position* than before the attempt'. Classen takes the meaning to be that the Athenians thought that they would incur *less danger* by accepting the terms which Brasidas offered; but this does not agree so well with the context, especially considering the emphatic position of *σφίσι* and the statement that the Athenians 'would be glad to depart'.

10. **ἐν τῷ ἴσῳ**—Poppo '*aeque atque antea*'; others 'on equal terms'. Classen however seems right in taking the phrase as connecting the two following participial clauses, 'at the same time' they both retained (*οὐ στερισκόμενοι*) their rights as citizens and were freed from danger. The present (or imperfect) participles denote what was sure to be secured by the capitulation. For *οὐ στερισκόμενοι* 'undeprived of' cf. ch. 64, 22.

12. **διαδικαιούντων**—'advocating', not found elsewhere before Dio Cassius. **αὐτά**, in the general sense of 'this', denotes the claims of Brasidas, or the acceptance of his terms: cf. note on ch. 18, 7. **προσεδέξαντο**—sc. Brasidas, or his terms.

18. **κατέπλεον**—the use of the imperfect is to be remarked Even as the ships 'were sailing in' Brasidas was in possession of Amphipolis and preparing an attack on Eion. Note the promptitude and energy with which this really great soldier followed up his success.

20. **παρὰ νύκτα**—'he came within a night of taking Eion': cf. viii. 76, *παρ' ἐλάχιστον ἦλθε...ἀφελέσθαι*, 'came within a very little of taking away': viii. 34, *παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις*, 'such a narrow escape had he of encountering the Athenians': ii. 89, *ἡσσηθέντας παρὰ πολύ.* Hence we get the phrase *παρὰ τοσοῦτον ἐλθεῖν* **κινδύνου** of a narrow escape from danger (iii. 49 and vii. 2).

21. **ἅμα ἕῳ ἂν εἴχετο**—'it would have been in his hands at daybreak': so *ἐχομένης* at the beginning of ch. 108.

CHAPTER CVII

2. **τὸ αὐτίκα...τὸ ἔπειτα**—probably adverbial, Eion or *τὰ ἐν τῇ Ἠιόνι* being the subject of *ἕξει*: cf. however ch. 54, 16. **ἄνωθεν**—from Amphipolis, which was inland and up the river.

6. **κατὰ τὸν ποταμόν**—'by the river', as opposed to *κατὰ γῆν*: cf. ch. 25, 32. The words themselves may doubtless mean 'secundo flumine', as in Hdt. iii. 13, but this is sufficiently expressed by *καταπλεύσας*.

8. **ἀπὸ τοῦ τείχους**—to be taken with *προὔχουσαν*: Poppo compares vii. 70, *ἐκράτουν τῶν τεταγμένων νεῶν πρὸς αὐτῷ*: cf. note on ch. 5, 10.

9. **ἀποπειράσας**—'having made an attempt': cf. ch. 43, 24, *ἐπὶ τὴν Σολύγειαν πειράσειν*. **ἐξηρτύετο**—of material appliances generally: i. 13, *ναυτικὰ ἐξηρτύετο*: so act. ii. 3, *τἆλλα ἐξήρτυον*.

13. **Γοάξιος**—Ionic gen.: so i. 64, *Ἀφύτιος*: v. 55, *Κνίδιος*. Nothing more is known of the event here mentioned.

16. **Περδίκκας**—in spite of his difference with Brasidas (ch. 83), Perdiccas came at once to share in his success, and to look after his own interests.

CHAPTER CVIII

This important chapter, a typical example of the writer's style, deals with the political situation after the capture of Amphipolis.

4. **καὶ ὅτι...γεγενῆσθαι**—the cause of Athenian alarm was that the capture of Amphipolis *had removed* the obstacles which had hitherto prevented the advance of the Spartans beyond the Strymon. This is stated in the final clause, **τότε δέ**, *κ.τ.λ.*, the preceding part of the sentence being subordinate in sense though co-ordinate in form: cf. note on ch. 80, 18.

It is to be noticed that there are two clauses with *δέ*, **τῆς δὲ γεφύρας** line 7, and **τότε δέ** line 10. The sense is equivalent to *πρότερον μέν (μέχρι μέν...τῆς δέ)...τότε δέ*. The repeated *μέν* would however have been stiff and clumsy and is therefore avoided. For other instances of *μέν* followed by *δέ...δέ*, see Shilleto on i. 142.

5. **μέχρι μὲν...προσελθεῖν**—these words refer to the state of things before Amphipolis was taken. In themselves they are a good illustration of co-ordinate construction with *μέν* and *δέ*:

'*though* (hitherto) the Lacedaemonians might have got as far as the Strymon, yet they could have advanced no further without the command of the bridge'.

ib. **πάροδος**—ch. 82, 4. **Θεσσαλῶν διαγόντων**—'if the Thessalians guided them' or 'gave them a passage': cf. ch. 77, 6 and 12.

7. **μὴ κρατούντων**—'but if they were not masters of the bridge, seeing that above the town the river formed a great lake, while on the side toward Eion they were watched by the enemy's triremes, they could not have pushed their advance'. The gen. abs. **κρατούντων** and **τηρουμένων** refer to the Lacedaemonians, and supply the subject to *δύνασθαι*. **προσελθεῖν**—the reading of the best manuscripts, 'to get at' the city or the allies. Most editors have *προελθεῖν*, 'to advance'. The words are perpetually confused.

8. **ἐπὶ πολύ**—'extending far'. **τοῦ ποταμοῦ**—formed by the river. This lake is called in v. 7 *τὸ λιμνῶδες τοῦ Στρυμόνος*. **τὰ δὲ πρός**—so ch. 23, 15.

10. **οὐκ ἂν δύνασθαι**—the original construction with *ὅτι* is now lost sight of, the inf. depending on the idea which is implied of what the Athenians said or thought.

ib. **τότε δέ**—now that Amphipolis was lost. The reading **ῥᾴδια** is undoubtedly to be preferred to *ῥᾳδία* (sc. *ἡ πάροδος*), for the *πάροδος* had been open all along. For the neut. plural cf. viii. 55, *εὐφυλακτότερα ἐγίγνετο*: iii. 16, *ἄπορα νομίζοντες*. For **ἐνομίζετο** Classen reads *ἐνόμιζον* with some manuscript authority: several MSS. have *ἐνόμιζε*.

17. **ἃ παρέχεται**—'the terms (or advantages) which (Brasidas) offers': see note on ch. 64, 1. There is some awkwardness in making Brasidas the subject of *παρέχεται*, which however is lessened by the fact that *ἄλωσιν* is an *active* word = 'his taking'. For the use of the following *ἐκείνου* cf. note on ch. 37, 10.

19. **ἐπεκηρυκεύοντο**—'made overtures': ch. 27, 14. **ἐπιπαριέναι**—lit. 'to pass along to'. For **κελεύοντες** following *πόλεις* cf. ch. 2, 15. For the order **αὐτοὶ ἕκαστοι** cf. i. 105, *ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν*.

22. **ἐψευσμένοις**—lit. 'being deceived in (their estimate of) the Athenian power to as great an extent as that power proved great on trial'. The meaning is that they grossly underrated the power which Athens proved to possess; but this is expressed in a confused way, **ὅση** being written (instead of *ὅσον μείζων ἢ ᾤοντο* or the like) as if *οὐ τοσαύτην νομίζουσι* had gone before. **διεφάνη**—'proved on trial'; i. 18, *ταῦτα μέγιστα διεφάνη*: vi. 17, *διεφάνησαν τοσοῦτοι ὄντες*.

24. **κρίνοντες**—the construction is changed to the nom., as in ch. 52, 15: cf. ch. 23, 13. Note the alliteration in ἀσαφεῖ... ἀσφαλεῖ.

ib. **εἰωθότες οἱ ἄνθρωποι**—'men being accustomed'; lit. 'being accustomed, that is to say, men (being accustomed)': the subject of the sentence, viz. the Athenian allies, is by *expanded apposition* extended to human beings in general. It is the exact converse of a partial apposition like *δεδιότες οἱ στρατηγοί*, i. 49.

25. **οὗ μὲν ἐπιθυμοῦσιν**—'to commit what they desire to unreflecting hope, but to reject what they do not like by arbitrary reasoning'. **ἐλπίδι διδόναι**, sc. *τοῦτο*, may be compared with ii. 42, *ἐλπίδι τὸ ἀφανὲς ἐπιτρέψαντες*: the scholiast however understands *ἑαυτούς*.

26. **ὃ δὲ μή**—*μή* implies 'such as': ch. 32, 25. For **προσίενται** cf. ch. 38, 3: and for **διωθεῖσθαι**, ch. 87, 7.

28. **ἐν τοῖς Βοιωτοῖς**—'in Boeotia': as *ἐς τοὺς Βοιωτούς* (ch. 77, 4) means into Boeotia. **πεπληγμένων**—of a defeat: so viii. 38: iii. 18, *πληγέντες ὑπό*: the aor. and perf. passive only are thus used.

29. **ἐφολκά**—in act. sense 'attractive', like *ἐπαγωγά*, ch. 88, 4: so Plat. *Rep.* 521 D, *ὁλκός* 'tending to draw'. In Ar. *Vesp.* 268 *ἐφολκός* has the middle or passive sense of 'lagging behind'.

ib. **ὡς αὐτῷ...ξυμβαλεῖν**—this sentence corresponds closely to the words of Brasidas in his speech at Acanthus, ch. 85, fin. The construction however is not so clear, and seems to require the addition of *βοηθήσαντι*. As the sentence stands, *αὐτῷ* is governed directly by *ξυμβαλεῖν*, and **ἐπὶ Νίσαιαν** might be connected with *ἠθέλησαν ξυμβαλεῖν* in the sense of attacking or approaching Nisaea. There is however the objection that it was *Brasidas*, not the Athenians, who approached Nisaea (ch. 69—73); and though this difficulty would be removed by adopting the correction *ἐπὶ Νισαίᾳ*, the words *τῇ...στρατιᾷ*, dat. of 'the force which' Brasidas had with him, stand most awkwardly without a participle.

32. **ἐπὶ σφᾶς βοηθῆσαι**—sc. to reduce them to obedience; cf. ch. 25, 35.

33. **διὰ τὸ ἡδονὴν ἔχον**—='because of the pleasure involved at the moment': for *ἔχω*='to cause, bring', cf. note on ch. 1, 7. The use of neuter participles to express abstract ideas is characteristic of Thucydides: see the instances cited by commentators on i. 36, *τὸ μὲν δεδιὸς...τὸ δὲ θαρσοῦν*. **τὸ πρῶτον**—

'for the first time'. Classen takes the phrase as meaning *quam primum;* but the stress of the sentence falls on ὀργώντων, 'with their hearts in it'; i.e. the allies were elated because now for the first time they felt that Sparta was taking up their cause with energy: cf. viii. 2, 2, *ὀργῶντες κρίνειν τὰ πράγματα*, i.e. with excitement or enthusiasm: so ii. 85, *ὀργῇ ἀπέστελλον*.

36. **ὡς**—ch. 96, 4. **ἐξ ὀλίγου**—'at short notice'; also used of space.

38. **ἐφιέμενος**—either (1) 'sending instructions' or despatches; a rendering which gives good sense, but is open to the objection that 'to enjoin' is a meaning of *ἐφίεμαι* which appears confined to poetry: or (2) 'eagerly desiring' i.e. urgently. In the latter case *ἐς τὴν Λακεδαίμονα* must be taken with *ἐκέλευε*.

ib. **στρατιάν τε...καὶ αὐτός**—cf. ch. 77, 11, *ὑπό τε...καὶ αὐτός*.

41. **τὰ μὲν...τὰ δέ**—i. 18, *τὰ μὲν πολεμοῦντες τὰ δὲ σπενδόμενοι*. **φθόνῳ ἀπό**—'from jealousy on the part of the leading men'. **τοὺς ἄνδρας...κομίσασθαι**—cf. ch. 41, fin.

CHAPTER CIX

1. **Μεγαρῆς τε τά**—the manuscripts have *τά τε*, but as the particles connect the respective operations of the Megarians and of Brasidas, Krüger and others adopt the transposition suggested by Haacke; see note on ch. 77, 11.

2. **ἃ σφῶν**—the pronoun is placed in the relative clause: so ii. 45, *παισί, ὅσοι τῶνδε πάρεστε*, where Poppo cites several instances. For the Athenian occupation of the walls, see ch. 69.

3. **ἐς ἔδαφος**—so iii. 68, *καθελόντες ἐς ἔδαφος ἐκ τῶν θεμελίων*.

5. **'Ακτήν**—(*ἀκτή*, properly a headland or peninsula; see Liddell and Scott) the most easterly peninsula of Chalcidice. It is about 40 miles in length, and averages 4 in width: it is mountainous and rugged, especially towards Mount Athos. The latter name was often applied to the whole peninsula, which is joined to the mainland near Acanthus by a low and narrow isthmus. The following is the description given by Herodotus (vii. 22), *ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα τε καὶ οὐνομαστὸν ἐς θάλασσαν κατῆκον οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ ἐς τὴν ἤπειρον τὸ ὄρος, χερσονησοειδές τέ ἐστι καὶ ἰσθμὸς ὡς δώδεκα σταδίων· πεδίον δὲ τοῦτο.*

6. **τοῦ βασιλέως διορύγματος**—the canal made by Xerxes; cf. Hdt. vii. 22 etc. Distinct traces of it remain. **ἔσω προὔχουσα** must mean 'jutting out inwards', i.e. into the sea; or according to Haack 'intra Chersonesum'. Herodotus calls the towns of the peninsula *αἱ ἐντὸς Σάνης*. Krüger suggests *ἔξω*.

7. **Ἄθως αὐτῆς...τελευτᾷ**—*αὐτῆς* is either geographical gen. 'situated in, belonging to it'; or is governed by *τελευτᾷ*, as in iii. 104, *ἐτελεύτα τοῦ ἐπαίνου ἐς τάδε τὰ ἔπη*, 'he ended his panegyric with these verses'. Mount Athos 'forms the extremity of' the peninsula, rising abruptly from the sea to a height of more than 6000 feet. The phrase *τελευτᾶν ἐς* occurs ch. 48, 27.

10. **ἐς τὸ πρὸς Εὔβοιαν**—Sane is on the isthmus and looks south: see Hdt. vii. 22, where the same list of six towns is given, Sane being distinguished as *πόλις Ἑλλάς*.

13. **διγλώσσων**—speaking Greek besides their own tongue: viii. 85, *Κᾶρα δίγλωσσον*.

14. **Πελασγικόν**—See Grote Vol. ii., ch. 2 and 22; and the authorities cited by Poppo and Classen. **Λῆμνον καὶ Ἀθήνας**—see the account in Hdt. vii. 137—140. For the position of **οἰκησάντων** cf. note on ch. 5, 10.

CHAPTER CX

2. **Τορώνην**—the chief city in Sithonia, the middle Chalcidic peninsula; it was near its southern extremity.

6. **περὶ ὄρθρον**—at the first glimmering of dawn: so iii. 112, *ἅμα ὄρθρῳ* followed by *νυκτὸς ἔτι οὔσης*: cf. Plat. *Protag.* init.

10. **καὶ προσελθόντες**—'and some few of them having indeed gone over to him', i.e. to arrange terms, etc., a parenthetical statement of what had been done before: cf. ch. 72, 1. There is also good authority for *προελθόντες* 'having advanced to meet him'. If this reading be adopted the comma may be removed after *ὀλίγοι*, and the order taken *καὶ...ἐτήρουν...καὶ ἐσκομίζουσι*. **τινὲς ὀλίγοι**—partial apposition.

14. **τοσοῦτοι μόνοι**—so iii. 52, *ἠρώτων τοσοῦτον μόνον*. **διαδύντες**—possibly where the wall had fallen (ch. 112). **λαθόντες**—'without discovery'.

18. **τοὺς...φρουρούς**—governed by *διέφθειραν*. **ἀνώτατα**—this is the only passage in which Thucydides has the superlative of *ἄνω*, *κάτω* or *πρόσω*. *ἀνώτατα* etc. are found in Herodotus, though not invariably, and in the tragedians: in later

Attic prose ἀνωτάτω etc. (Krüger). Thucydides has ἐγγύτατα v. 74, ἐγγυτάτω iii. 38. **φυλακτηρίου**—'a guard-post': ch. 31, 7.

19. **πρὸς λόφον**—'against (on the slope of) a hill'.

20. **κατὰ Καναστραῖον**—'over against Canastraeum', the extreme point of the (western) peninsula of Pallene: Hdt. vii. 103. Note the difference of tense in **διέφθειραν** and **διῄρουν**, the assailants cut down the guard and then 'set to work to force' the postern. *διαιρῶ*, 'to break through', is used of forcing an entrance through a *πυλίς* in vi. 51: cf. ch. 48, 12: when used of a wall it means to make a breach, as in ii. 75 (with partitive gen.).

CHAPTER CXI

3. **ὁπότε...ἀνοιχθεῖεν**—this corresponds to *ὁπόταν ἀνοιχθῶσι* with present tense; so ch. 32, 22, *ᾗ χωρήσειαν*. **τὸ σημεῖον**—cf. ch. 42, 23. **ξυνέκειτο**=pass. of *ξυντίθεσθαι*, as in ch. 23, 4. Krüger quotes Ar. *Eccles.* 6, *ὅρμα φλογὸς σημεῖα τὰ ξυγκείμενα.*

5. **ἐγγιγνομένου**—so i. 113, *χρόνου ἐγγενομένου*. The gen. absolute is connected by **καί** with a nom. participle, as in i. 65: cf. ch. 29, 1, etc. The tenses are to be noticed; the imperfect participle giving the '*side*-view' (Clyde) of what went on for some time, the aorists the '*end*-view' of the concluded fact that 'little by little they *had got* close up to the city'.

7. **οἱ τῶν Τορωναίων κ.τ.λ.**—we have a similar order in i. 126, *οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακήν*: so iii. 22 etc. **παρασκευάζοντες**=*οἱ πράσσοντες* ch. 110.

9. **αὐτοῖς**—usually taken as 'by them', sc. *τοῖς εἰσεληλυθόσι*. From its position however it seems rather the ethical dative, 'when they (the conspirators) saw the postern forced', or 'when they (the forlorn hope) had got the postern open'.

ib. **αἱ κατὰ τὴν ἀγοράν**—from what follows we see that 'the market-gate' was on the land side, opposite the 'postern'. **τοῦ μοχλοῦ**—the wooden bar which went across the gates on the inside; it was secured by inserting a pin (*βάλανος*): cf. ii. 4; and comm. on Ar. *Vesp.* 200, *τὴν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλόν.*

11. **περιαγαγόντες**—outside the walls; **ἐσεκόμισαν**—going with *κατὰ τὴν πυλίδα.*

15. **ἀνέσχον**—so iii. 22, *παρανῖσχον φρυκτούς*. Classen reads *ἀνῖσχον* in the present passage, but here the aorist gives the better sense, referring to lighting one particular beacon.

CHAPTER CXII

2. τὸ ξύνθημα—the signal agreed upon, = *τὸ ξυγκείμενον*: so Hdt. viii. 7: often a *watchword*, as in vii. 44. ἔθει δρόμῳ—so ch. 67, 25.

3. ἐμβοήσαντα— = *ὃς ἐνεβόησε*: Jowett compares ii. 68, *Ἄργος τὴν ἄλλην ἔκτισε...Ἄργος ὀνομάσας*: cf. Poppo on i. 18. ἀθρόον is in agreement with *στρατόν*: cf. ch. 34, 11: the word is generally used by Thucydides as a predicative adjective. Krüger points out that such constructions as *ἀθρόον ἐμβοήσαντες* (Heliodorus), which are found in later Greek, may have come from misunderstanding the Thucydidean construction.

5. ἐσέπιπτον—so ch. 68, 21, of an enemy rushing in: Hdt. v. 15, *ἐσπίπτουσι ἐς τὰς πόλιας*. κατὰ δοκοὺς τετραγώνους —'i.e. planks, which formed an inclined plane from the ground to the top of the broken wall, for the purpose of drawing up stones. Thus queen Nitocris laid *ξύλα τετράγωνα*, or planks across the piers of her bridge at Babylon (Hdt. i. 186), *ἐπ' ὧν τὴν διάβασιν ἐποιεῦντο οἱ Βαβυλώνιοι*' (Arnold).

7. ἀνολκήν—not found elsewhere in classical Greek. προσκείμεναι—'put against', = perf. pass. of *προστίθημι*.

8. καὶ τὸ πλῆθος—'with the bulk of his troops' (ch. 100, 25), the construction of participle and verb referring to Brasidas alone. ἐπὶ τὰ μετέωρα—so iii. 72: cf. ch. 32, 15.

10. κατ' ἄκρας—'from top to bottom', i.e. utterly: Hdt. vi. 18, *αἱρέουσι κατ' ἄκρης*: Hom. etc., see Lid. and Scott. 'An expression borrowed from the seizure of the citadel, always situated in ancient towns in the highest part of the city, and the consequent easy reduction of the whole place' (Arnold). Thucydides uses the phrase in this passage only, where the literal and metaphorical meanings are both applicable.

CHAPTER CXIII

3. οἷς ταῦτα ἤρεσκε—Classen reads *ταὐτά*, on the ground that there is nothing sufficiently definite for *ταῦτα* to refer to. In line 5 he alters καθεύδοντες into *ἐκκαθεύδοντες*, 'sleeping out of their quarters', i.e. stationed as a watch; a word which is found only in Xen. *Hel.* ii. 4. 24.

7. αὐτῶν—with *οἱ μέν τινες*: there is a similar order in i. 21, *τὰ πολλὰ ὑπὸ χρόνου αὐτῶν, κ.τ.λ.* αἳ ἐφρούρουν δύο—the numeral is put predicatively in the relative clause; so vii. 43, *τὰ στρατόπεδα ἃ ἦν ἐπὶ τῶν Ἐπιπολῶν τρία*: cf. the construction of *σφῶν* in ch. 109, 2: *ὅσαι ἦσαν τῶν τεθνεώτων*, i. 8.

9. **ἐς τὴν Λήκυθον τὸ φρούριον**—similar instances of the article are noted on ch. 66, 21. **αὐτοί**—emphatic, as in ch. 66, 23, *ἐν ᾗ αὐτοὶ μόνοι ἐφρούρουν.*

10. **καταλαβόντες**—probably to be taken with *εἶχον*, 'which they had occupied and held': **ἄκρον** is then in apposition with *Λήκυθον.* In Poppo's edition there is a comma after *αὐτοί*, and *ἄκρον* is governed directly by *καταλαβόντες.*

11. **ἄκρον**—a promontory or 'end' of the city. **ἐς τὴν θάλασσαν ἀπειλημμένον**—'projecting into the sea and cut off by a narrow isthmus': for *ἀπολαμβάνω* cf. ch. 45, 9. **ἐν** seems to designate the physical point *at* or *in* which the cutting off from the mainland was effected: cf. ch. 120, 18.

13. **ἐς αὐτούς**—here 'to join them': the preposition is in fact used of approach in any form: see note on ch. 95, 11. **σφίσι** refers to the main subject of the sentence, the Athenians; so vii. 70, *πανταχόθεν σφίσι...ἐπιφερομένων*, where the pronoun refers to the subject of the sentence before.

CHAPTER CXIV

4. **μετὰ τῶν Ἀθηναίων...καταπεφευγόσι**—'who had taken refuge with': cf. ch. 16, 8. The position of the participle is in accordance with examples noted on ch. 5, 10.

10. **σπείσασθαι**—*σπένδομαι* here takes dat. of the person and acc. of the thing granted: cf. iii. 109, *ἀναχώρησιν οὐκ ἐσπένδοντο ἅπασιν*: so iii. 114.

13. **ἐκρατύνατο**—ch. 52, 15: the aor. implies the completion of his works. **τὰ σφέτερα**—their position.

14. **ξύλλογον ποιήσας**—the usual phrase for convening an assembly: i. 67: ii. 59. Classen notes on i. 71 that **ἔλεξε** as used by Thucydides implies a set speech.

ib. **τοῖς ἐν τῇ Ἀκάνθῳ**—sc. *λεχθεῖσι*: cf. ch. 85—88. Here too Brasidas disclaims all partizanship, and declares that the Spartans only desire the general good of Greece: cf. ch. 108, 14, *πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθείη.*

16. **πράξαντας...τὴν λῆψιν**—so iii. 75, *ξύμβασιν ἔπρασσε*: cf. ch. 76, 6. The word has its usual meaning of political arrangements or intrigue. **χείρους**—iii. 9, *χείρους ἡγοῦνται.*

17. **οὐδὲ γὰρ...οὐδέ**—not to be confused with *οὔτε...οὔτε*, *neither ... nor*, particles which connect two corresponding

negative expressions, as in the main divisions of the present sentence. There is no mutual co-relation in *οὐδέ...οὐδέ*, any more than in *δέ...δέ*. Here the first *οὐδέ* (=also not) connects what follows with what has gone before, the second is the usual conjunction in a negative sentence, and should be rendered *or*. The sense is 'for neither did they do it (i.e. *moreover* they did *not* do it) from a wish to enslave their country or because they had been bribed': i. 76, *οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδὲ ἀπὸ τοῦ ἀνθρωπείου τρόπου*, 'neither have we (any more than you) done anything strange or out of the way of men': cf. i. 142, *καὶ μὴν οὐδ' ἡ ἐπιτείχισις οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι*, 'nor yet again is there need to fear their hostile occupation or their naval power'.

ib. **ἐπὶ δουλείᾳ**—'to enslave their country': ii. 71, *ἐπὶ δουλείᾳ τῇ ἡμετέρᾳ ἥκετε.* **μετασχόντας**—so ch. 76, *μετεῖχον*, without an object expressed.

24. **οὐδ' ἄν**—='nor when you have made trial of us Lacedaemonians do I think you will be less friendly to us'. **ἄν** belongs to **γενέσθαι** and is repeated later on: see note on ch. 18, 18. **αὐτούς** is the subject of **δοκεῖν**. The whole sentence is somewhat awkward, the order being complicated by the insertion of the semi-parenthetical words **ἀλλὰ** *πολλῷ...πράσσουσιν*.

25. **τῶν Λακεδαιμονίων**—so i. 144, *σφίσι τοῖς Λακεδαιμονίοις*: Hdt. i. 4, *σφέας τοὺς ἐκ τῆς 'Ασίης*, etc. The construction is used to emphasize the contrast between two sets of people. Sometimes indeed, as in viii. 46, such appositional words look like a marginal note which has got into the text. But this cannot be the case when we have them in *oratio directa*, as in ii. 72, *ἡμῖν τοῖς Λακεδαιμονίοις*.

28. **τούς τε πάντας**—'so now he called upon the whole body', whatever their individual sympathies might have been hitherto. **τε** sums up and concludes.

30. **τὸ ἀπὸ τοῦδε**—'henceforward'; so ii. 46. **ἤδη** emphasizes the speaker's significant warning, 'from this moment you will be held responsible for any misconduct'. For **αἰτίαν ἔχειν** cf. i. 83, *τὸ πλέον τῆς αἰτίας ἕξομεν.*

31. **σφεῖς**—not *σφᾶς*, as in ch. 36, 3, because Brasidas represents the Lacedaemonian nation: cf. v. 55: viii. 76.

33. **ξυγγνώμην εἶναι**—so viii. 50 with inf.: in nom. without *ἐστί*, i. 32, *ξυγγνώμη εἰ*: v. 88, with inf.; cf. ch. 61, 21.

CHAPTER CXV

2. **τὰς προσβολὰς ἐποιεῖτο**—'began his assault'. The aorists which follow give an 'end-view' of the result of the first day's action.

4. **ἠμύναντό τε**—either *τε* connects the following substantives and is out of place, as ch. 9, 7; or it joins *ἠμύναντο* with **ἀπεκρούσαντο**, the latter word being originally intended to end the sentence.

7. **προσάξεσθαι**—pass.: so Aesch. *Ag.* 1632, *ἄξει* (2nd. sing.): Plat. *Rep.* 458 D, *ἄξονται*. In chapter 87, 17 we have *προσαχθήσεσθε*. Neither future is common, as will be seen by referring to Veitch's *Greek Verbs*.

ib. **ἀπὸ τῶν ἐναντίων**—'on the part of, from the side of the enemy': cf. ch. 76, 6 note. **ἐνήσειν**—fut. as in ch. 121, 5. Krüger on i. 27, *ἐδεήθησαν...ξυμπροπέμψειν*, gives several instances of similar construction.

8. **παραφράγματα**—'a breastwork', only used in plural: vii. 25, of a ship, *πύργους τε ξυλίνους ἔχουσα καὶ παραφράγματα*: Plat. *Rep.* 514 B, of a screen for a puppet-show.

9. **ᾗ...μάλιστα**—cf. ch. 9, 19: and for **ἐπίμαχος** ch. 4, 13.

14. **λαβόν**—ch. 69, 16.

17. **ἐλύπησε**—vexed or annoyed. Classen points out that Grote's statement, 'some of these men were hurt', does not agree with the context. **διὰ πλείστου**—'furthest off': ch. 14, 5, *διὰ βραχέος*: ii. 29, *διὰ τοσούτου*, 'such a (short) distance off'.

18. **ταύτῃ**—'at this point'; cf. line 9, *ᾗ ᾤοντο κ.τ.λ.*

CHAPTER CXVI

1. **ὡς ᾔσθετο...ὁρῶν**—*ὁρῶν = ὡς ἑώρα*: cf. notes on i. 1, *τεκμαιρόμενος ὅτι ἀκμάζοντές τε ἦσαν...καὶ ὁρῶν = ὅτι ἑώρα*. **τε** and **καί** connect the two actual things with which the sentence deals: cf. ch. 28, 21.

3. **ἐπιφερόμενος**—iii. 23, *αὐτοῖς ἐπεφέροντο.*

6. **τοῖς πλοίοις**—the merchant vessels in the harbour.

9. **προσβάλλειν**—so Poppo, Krüger, etc. Most manuscripts have *βάλλειν*, which may possibly mean 'to throw (fire)', from the machine spoken of in ch. 115, 6. **πρώτῳ** is joined with a participle, like *τελευταῖος*, ch. 38, 17.

13. ἀπέδωκεν—'paid', as being due: see note on this force of *ἀπό* in composition, ch. 39, 15. ἐς τὸ ἱερόν—*in usum fani* (Poppo).

14. ἀνασκευάσας—the converse of *κατασκευάσας*. After dismantling (*καθελών*) the fortifications, Brasidas cleared away the remains of the military and secular occupation of the place. Göller understands it of removing the furniture of the houses. In i. 18, *ἀνασκευασάμενοι* is used of the Athenians who dismantled their abodes when invaded by the Persians.

ib. τέμενος ἀνῆκεν—'dedicated it all as sacred ground'. *ἀνίημι*, to leave untilled, give up as sacred: Isocr. *Plat.* 302 *τὴν χώραν ἀνεῖναι μηλόβοτον*, of the soil of Plataeae: Hdt. ii. 65, *ἀνεῖται τὰ ἱρά*. Note ἅπαν in agreement with *τέμενος*.

CHAPTER CXVII

A truce is now concluded for one year. The serious losses of the Athenians in Boeotia and Thrace disposed them to listen to terms; while the Lacedaemonians were more anxious to recover their men than to encourage Brasidas to attempt further conquests.

3. νομίσαντες Ἀθηναῖοι μέν—cf. ch. 1, 5, *ἔπραξαν δὲ οἱ μὲν ...οἱ δέ κ.τ.λ.* οὐκ ἂν ἔτι προσαποστῆσαι—'could win over no more (*πρός*) of their possessions after this'; in other words, they thought that a truce would give them time to secure the rest of their dependencies. *ἀφίστημι*, in the sense of 'causing to revolt', occurs i. 81: the intransitive tenses are much more common.

5. πρὶν παρασκευάσαιντο—the regular construction after a negative with a past tense; Goodwin, § 67. 1.

7. καὶ ξυμβῆναι—the sense required is 'thinking that they might make peace', or 'wishing or designing to make peace'. It seems possible that the original participle *νομίσαντες* is lost sight of, while the infinitive is governed by the idea of *wishing* or *intending* supplied from what has gone before. According to Poppo however *ξυμβῆναι* depends directly on *νομίσαντες*, which in this second clause is to be understood in a different sense, *νομίζω* sometimes being equivalent to *cogito, in animo habeo:* see note on ch. 86, 16: and for the whole construction cf. ch. 3, 21. Krüger proposes *κἂν ξυμβῆναι*.

ib. τὰ πλείω—cognate accusative, 'to make a more general peace': cf. ch. 30, 23.

8. **ταῦτα ἅπερ ἔδεισαν**—i.e. the loss of more towns, which would revolt to Brasidas, if the Athenians had not time for due preparation; see line 5.

9. **ἀνακωχῆς**—a Thucydidean word, which has this form on the invariable authority of the manuscripts; though according to analogy and derivation it should be *ἀνοκωχή*: see Lid. and Scott, and Poppo on i. 40.

10. **πειρασαμένους**—after they had once tasted the blessings of peace. **ἐς τὸν πλείω χρόνον**—so v. 15, *περὶ τοῦ πλείονος χρόνου*, contrasted with a year's armistice. The comparative is to be explained as noted on ch. 17, 17: it 'means the period of several years, generally stipulated in a treaty of peace, as opposed to the brief interval of a mere truce' (Arnold).

13. **τοὺς γὰρ δὴ ἄνδρας...κρατήσειν**—in the following notes it is at first assumed that this sentence is descriptive of the actual feelings of the Lacedaemonians; a different view is noticed afterwards.

ib. **περὶ πλείονος**—if the reading **ὡς ἔτι** is right, the meaning seems to be, 'they were more anxious to recover their men, as (because) Brasidas was still successful', i.e. they now saw a chance of concluding negotiations with Athens, and this increased their anxiety to get the men back. So we read in v. 16, that the party desirous of peace 'became much more eager' (*πολλῷ δὴ μᾶλλον προεθυμοῦντο*), when they saw a prospect of it. This view agrees with what is said in v. 15, that the Spartans increased their efforts to obtain terms, as soon as the Athenians had been defeated at Delium.

Some editors regard *ὡς ἔτι* as equivalent to *dum*, a very questionable interpretation, cf. ch. 76, 6: others read *ἕως*, in accordance with the scholiast on Ar. *Pax*, 475, where the passage is cited with *ἕως ὅτε*. In either case *περὶ πλείονος* is explained by what follows, the sense being that the Lacedaemonians attached greater importance to the immediate recovery of the captives while Brasidas was still successful, than to the possibility of future conquests with the risk of losing their men; cf. ch. 108, 42, *τὰ δὲ καὶ βουλόμενοι μᾶλλον κ.τ.λ.* For the phrase *περὶ πλείονος ποιεῖσθαι*, 'to esteem of greater value', cf. ii. 89, *περὶ πλείστου ἡγεῖσθε*: Hdt. i. 73, *περὶ πολλοῦ ποιεόμενος αὐτούς.*

14. **καὶ ἔμελλον**—'and they were likely, if he carried his successes further, and placed the contending parties on equal terms, to lose their citizens who had been taken at Sphacteria, though they might be finally victorious in the struggle with Athens'. See the following notes for discussion of details.

15. ἐπὶ μεῖζον—cf. i. 17, *ἐπὶ πλεῖστον ἐχώρησαν δυνάμεως*: i. 118, *ἐπὶ μέγα ἐχώρησαν δυνάμεως*. ἀντίπαλα καταστήσαντος—lit. 'if he made things equally balanced': cf. vii. 13, *ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν*: neut. plur. as in ch. 108. It would seem that the Lacedaemonians did not consider that Brasidas was yet on terms of equality with the enemy in Thrace notwithstanding his great successes. Possibly they did not appreciate the importance of his conquests; at any rate we have already seen that their leading men were not desirous of forwarding his enterprise (ch. 108 fin.). Grote supposes the words to mean 'if he should put himself and his newly-acquired gains in battle-front against the enemy', i.e. if he should risk losing his conquests by attempting more: but though the sense may be good it is not to be found in the Greek. Moreover, though any further success on the part of Brasidas would put the Spartans in a better position to dictate terms in general, it would certainly interfere with the *immediate* recovery of the captives, which was the thing they now had most at heart.

16. τῶν μὲν στέρεσθαι—either 'to remain deprived of them' for an indefinite time (Jowett); or 'to be deprived of them' by their being put to death. The Athenians had determined to kill the captives in case of any invasion of Attica (ch. 41, 5); and there was therefore reason to fear that they might kill them in exasperation at their losses in Thrace.

ib. τοῖς δέ—either (1) to be taken as instrumental dative with ἀμυνόμενοι, 'defending themselves, keeping up the struggle, with the others', i.e. with the rest of their forces as opposed to the captives: so i. 69, *τῇ δυνάμει ἀμυνόμενοι*: vi. 82, *δύναμιν ᾗ ἀμυνούμεθα*: or (2) 'as for the Athenians', i.e. in the contest against them; an ethical dative like ch. 10, 13, *ὑποχωρήσασι*: ch. 56, 1, *τοῖς Ἀθηναίοις*: ch. 73, 27, *τοῖς δέ*. In (1) two parts of the Spartan forces are contrasted with *μέν* and *δέ*: while (2) contrasts their captured friends with their enemies.

17. κινδυνεύειν καὶ κρατήσειν—As these words stand they must mean 'to have a chance of future victory'; lit. 'to be likely also to prove victorious'. This force of *κινδυνεύω* however, which is common in Plato and Xenophon, is not found elsewhere in Thucydides, except perhaps in vi. 87, *μὴ ἀδεεῖς εἶναι κινδυνεύειν*. In other passages the meaning with the inf. is 'to be in danger of', e.g. vii. 40, *τοῦ παντὸς κινδυνεῦσαι διαφθαρῆναι*. The rendering 'to be in danger *of losing* final victory' is good in sense, but does not lie in the words. καί 'also' emphasizes *κρατήσειν*, = actually, eventually. For the future cf. ch. 126, 34, *ἐκφοβήσειν*.

It will be seen that it is possible to give a fairly satisfactory sense to the words as they stand in the text. There is however

a difficulty in the final clauses τῶν μὲν...τοῖς δέ. The sense required is clearly, 'though they might be finally victorious, they were certain to lose their men'. We should therefore expect τοῖς μὲν...κρατήσειν τῶν δὲ στέρεσθαι, the clause with μέν being subordinate in sense to that with δέ. Here however the order is reversed. Jowett compares ii. 42, τοὺς μὲν τιμωρεῖσθαι τῶν δ' ἐφίεσθαι. 'The emphasis', he says, 'is on τῶν μὲν στέρεσθαι: the antithetical form has got the better of the logical point of the sentence'. In ch. 121, 19 we have a somewhat similar inversion.

To obviate the difficulty arising from the order of μέν and δέ, as well as from the doubtful meaning which the text obliges us to attach to κινδυνεύειν, it has been proposed to read μὴ κρατήσειν or κρατήσεσθαι (passive) instead of κρατήσειν. We thus get the sense 'they were sure to lose their men, and would be in danger of final defeat besides'.

It remains to notice the view of the whole passage which was suggested by Herbst, and is adopted by Classen. It is that Thucydides is giving in his own words the ideas, not of the Lacedaemonians, but of the Athenians; in fact explaining the words ἅπερ ἔδεισαν in line 8. The *Athenians thought* that the Lacedaemonians were now likely to offer acceptable terms, and they were not unwilling to listen to their offers; for if Brasidas pursued his victorious career, the opportunity would be lost, and the chance was that the Lacedaemonians, though they lost their captives, might prove victorious in the end.

Herbst and Classen attach particular force to ὡς ἔτι Βρασίδας εὐτύχει, to which they give the meaning 'with his present limit of success', i. e. before his conquests gave the Spartans an overwhelming advantage. At present they valued the recovery of the men more highly (περὶ πλείονος) than might be the case hereafter, when they could insist on terms. (*See Appendix.*)

CHAPTER CXVIII

Terms of the truce for one year. It appears to have been drawn up and agreed to at Sparta, and then sent to Athens for ratification there: see Arnold's note. The main provisions of the treaty concern (1) the temple at Delphi: (2) the retaining by both sides of possessions and conquests: (3) rights at sea: (4) arrangements for further negotiation, arbitration, etc.

1. **περὶ μὲν τοῦ ἱεροῦ**—'a concession to Athens, as the Delphians were always so strongly attached to Lacedaemon, that the Athenians would find it difficult during the war to have access to the temple at all' (Arnold).

2. δοκεῖ ἡμῖν—i. e. this is what we are ready to agree to, and offer for your acceptance.

ib. χρῆσθαι—so i. 126, without case, *χρωμένῳ ἐν Δελφοῖς*, 'consulting the oracle': here the word contains also the idea of access in general.

6. ἐς δύναμιν—so viii. 27, in a negative sentence.

7. περὶ δὲ τῶν χρημάτων—editors agree that this is a general provision, not referring to any particular misuse of the sacred treasures that had lately taken place. In 432 we find the Corinthian envoys proposing to borrow the money at Delphi and Olympia for war purposes (i. 121); and this article may be directed against such appropriation, though if so it is very vaguely expressed.

12. περὶ μὲν οὖν τούτων—these words plainly refer to what has gone before, while τάδε refers to what follows. The reading in the text is that which is approved by Poppo and adopted by Arnold and Classen. In the great majority of manuscripts the words ἐὰν σπονδάς *κ.τ.λ.* follow immediately after *ξυμμάχοις* in line 13, a whole line being omitted, as might easily happen from the recurrence of the same form of words. It has indeed been proposed to take the manuscript reading thus: 'this is agreed to by the Lacedaemonians, on condition that the Athenians stipulate (*ἐὰν σπονδὰς ποιῶνται κ.τ.λ.*) that each side remain in possession etc.' But it is much more likely that the several articles of the treaty should follow separately, dependent on *ἔδοξε* expressed or implied.

14. ἐὰν σπονδάς—i.e. if the Athenians shall agree. Krüger suggests *ἔστ' ἄν*, till a more general treaty be made.

16. ἔχοντας ἅπερ—so i. 140, *εἰρημένον ἔχειν ἑκατέρους ἃ ἔχομεν*. Κορυφασίῳ—the Spartan name for Pylos, ch. 3, 16. These clauses refer to the positions in Peloponnesus which were occupied by Athenian garrisons.

17. ἐντὸς τῆς Βουφράδος *κ.τ.λ.*—apparently points on the coast: nothing certain seems known of them.

18. ἐν Κυθήροις—ch. 54. μὴ ἐπιμισγομένους—'should hold no intercourse with any part of the territory of the Peloponnesian confederacy' (Arnold): i. 13, *παρ' ἀλλήλους ἐπιμισγόντων*: so ii. 1, *ἐπεμίγνυντο παρ' ἀλλήλους*: i. 2, *ἐπιμίγνυντες ἀλλήλοις*. ἡ ξυμμαχία—either the allies or their territory: so v. 33.

20. ἐν Νισαίᾳ—ch. 69. παρὰ τοῦ Νίσου—i.e. from the temple or statue of Nisus: cf. note on ch. 67, 9. *ἀπὸ τοῦ Νισαίου* (neut.) is also read. Dobree suggests *παρὰ τὸ Νίσου*,

'by the temple of Nisus', comparing Ar. *Lys.* 835, *παρὰ τὸ τῆς Χλόης*. For Nisus, a mythical king of Megara, see Class. Dict.

23. **εὐθὺς ἐπὶ τὴν γέφυραν**—'straight to the bridge'. This bridge crossed the shallow lagoon (*τέναγος*) which separated Minoa from the main land, cf. iii. 51. By **τὴν νῆσον** is meant Minoa, which the Athenians had taken in 427.

27. **τὰ ἐν Τροιζῆνι**—sc. *ἔχοντας*, referring to the Athenian occupation of Methone, ch. 45. It was 'in the neighbourhood or district of' Troezen: for which use of *ἐν* cf. ch. 5, 5, *ἐν ταῖς Ἀθήναις ὤν*. The subject of **ξυνέθεντο** is apparently the people of Troezen, and we must suppose that they had made some arrangement with the Athenian garrison. Arnold originally considered that *ἑκατέρους ἔχειν* should be understood after *τὰ ἐν Τροιζῆνι*, and that *οἷα ξυνέθεντο* refers to the Lacedaemonians, and denotes the terms of the thirty years peace of 445, by which they recovered possession of Troezen (i. 115). The meaning would then be that the Athenians should keep the peninsula of Methone, and the Peloponnesians the rest of the district.

29. **τῇ θαλάσσῃ χρωμένους**—to be connected with what follows, 'as for access to the sea, the Lacedaemonians may sail' etc. **ὅσα ἄν**—with subj. implied, 'so far as they may (sail)'. Krüger omits *ἄν*, comparing ch. 48, 28; but in a limiting clause like this, referring to future time, it seems decidedly in place.

31. **ἄλλῳ δὲ κωπήρει πλοίῳ**—*ἄλλῳ* 'other' than a *ναῦς μακρά*. A further restriction is enacted, that only rowing vessels be allowed, and the size of these is strictly limited. Arnold considers that the intention of the Athenians was not only to secure their naval supremacy, but also 'to stop the commerce of Peloponnesus, and particularly their trading voyages eastward to Egypt and Phoenicia, which could only be performed in *ὁλκάδες* worked by sails'.

32. **ἐς πεντακόσια**—'up to (i.e. not exceeding) five hundred talents burden'. 'As to the amount of tonnage, the word **μέτρα** would seem to shew that it was calculated according to the form and dimensions of the vessel, as with us. If mere weight were meant, five hundred talents would be about twelve tons' (Arnold). We have a ship's burden expressed in similar terms Hdt. ii. 96, *ἄγει ἔνια πολλὰς χιλιάδας ταλάντων*: id. i. 194, *τὰ μέγιστα πεντακισχιλίων ταλάντων γόμον ἔχει*. In vii. 25 a *ναῦς μυριοφόρος* is mentioned, meaning probably one of 10,000 talents burden. In Latin the burden was calculated in *amphorae*.

33. **πρεσβεία**—so i. 72, *ἔτυχε πρεσβεία παροῦσα.* **σπονδάς** = 'safe-conduct'.

39. **δίκας διδόναι**—'to submit to judgment or arbitration': i. 28, *δίκας ἤθελον δοῦναι*: i. 85 etc. **τὰ ἀμφίλογα**—so v. 79: cf. i. 78, *τὰ διάφορα δίκῃ λύεσθαι.*

45. **ἀποστήσονται**—'will hang back from', i.e. decline, refuse; more usually of giving up or renouncing.

46. **τέλος ἔχοντες**—'with full powers'; *τέλος* here is the power of *concluding* terms: in v. 41 *τέλος ἔχειν* means to be finally arranged. From these and the following words it appears that communications had already passed between Athens and Lacedaemon: probably commissioners from Athens had been present in Sparta, and had taken part in drawing up the treaty, though they were not authorized to complete the settlement.

49. **ἔδοξε τῷ δήμῳ**—the formal resolution of the *δῆμος* in the *ἐκκλησία*, preceded by the names of the *πρυτανεύουσα φυλή*, the clerk, and the president of the day. So in the preamble of a law cited by Andocides *de Myst.* 13 (48), *ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ. Αἰαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει*: see Class. Dict.

51. **εἶπε**—'moved', with inf., the usual phrase. **τύχῃ ἀγαθῇ**—the usual form of invoking good fortune, see Lid. and Scott: cf. Cic. *Div.* i. 45. 102, maiores...omnibus rebus agendis *quod bonum faustum felix fortunatumque esset* praefabantur.

54. **ἄρχειν δέ**—lit. 'that this day begin it': so v. 19, *ἄρχει τῶν σπονδῶν ἄρχων Ἀλκαῖος*, 'the truce dates from the archonship of Alcaeus': cf. Dem. *Timocr.* 713, *εἰ (νόμῳ) προσγέγραπται χρόνος ὅντινα δεῖ ἄρχειν*, where, as Arnold rightly observes, *ὅντινα* refers to *χρόνος*: so Ar. *Pac.* 436, *τὴν νῦν ἡμέραν...ἄρξαι.*

57. **τοὺς λόγους**—*ποιεῖσθαι λόγους* = 'to confer, negotiate, make proposals'; the definite article implies conducting the stipulated or necessary negotiations for concluding peace.

59. **τοὺς στρατηγούς**—they had the right to call (*ποιεῖν*) extraordinary meetings of the assembly: so ii. 59, of Pericles, *ξύλλογον ποιήσας, ἔτι δ' ἐστρατήγει*: cf. the decree cited Dem. *de Cor.* 249, *ἐκκλησία σύγκλητος ὑπὸ στρατηγῶν*: where also the *strategi* and *prytanes* are named together as conducting public business.

In construction this clause seems defective, no verb following: cf. ch. 40, 6, *ἀπιστοῦντές τε κ.τ.λ.* Classen however considers that *τοὺς Ἀθηναίους* stands in apposition to *τοὺς στρατηγοὺς καὶ τοὺς πρυτάνεις*, as in ch. 108, 25.

60. **καθ' ὅ τι ἂν ἐσίῃ**—as the reading stands, I believe that it can only mean 'in whatever way the embassy may be introduced': cf. leg. ap. Dem. *Timocr.* 715, *καθ' ὅ τι ἂν δοκῇ*, 'in whatever way shall seem fit'. *βουλεύσασθαι* then stands absolutely, and the sense is that the final decision (about the treaty) shall rest with the public assembly, whether the envoys be brought before that assembly or whatever arrangements be made. As however *καθ' ὅ τι* is perpetually used in the language of decrees for making provision 'as to how' something is to be done, we should expect that here too it would introduce a relative clause dependent on *βουλεύσασθαι* 'the Athenians to decide in what way' etc. According to the regular and common construction it would then be followed by the future indicative, as in line 56. Poppo suggests the deliberative *ἐσίῃ* without *ἄν*, or *ἐσίοι ἄν*, which would be nearly equivalent to a future indicative. He points out however that *ἄν* is at times added to *ὅπως* in similar sentences (e.g. Plat. *Protag.* 326 A, *ἐπιμελοῦνται ὅπως ἂν μηδὲν κακουργῶσι*), and retains 'verba omnium membranarum consensu stabilita'.

62. **σπείσασθαι**—'do hereby agree': the aor. denotes the arrangement as concluded at once, as is further expressed by *αὐτίκα μάλα*. **ἐμμενεῖν ἐν**—Krüger proposes to omit *ἐν*, as *ἐμμένω* in the sense of 'abiding by' an agreement takes the simple dative elsewhere in Thucydides. We have however, Plat. *Legg.* 844 C, *ἐμμένων ἐν τῇ τάξει*, 'abiding by the arrangement', and, according to Poppo, the preposition is added in inscriptions and in later Greek. In ii. 23 we have *ἐμμείναντες ἐν τῇ Ἀττικῇ*.

63. **τὸν ἐνιαυτόν**—for the stipulated year, even if no further peace were made.

CHAPTER CXIX

1. **καὶ ὤμοσαν**—if the order is right the meaning is 'and the allies also swore to it'. Some manuscripts however have *καὶ ὤμοσαν Λακεδαιμόνιοι*. Krüger reads *ταῦτα ξυνέθεντο Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι...καὶ ὤμοσαν Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι*. *ὡμολόγησαν* is also read instead of *ὤμοσαν*.

3. **μηνὸς...δωδεκάτῃ**—'it appears that this truce was signed two days later in the month at Athens than at Lacedaemon; and the peace concluded two years afterwards was signed two days later at Lacedaemon than at Athens (v. 19). Further the Spartan month Gerastius here corresponds with the Attic month Elaphebolion, but there we find that Elaphebolion corresponds with the Spartan Artemisius'. This is

from Arnold's note. He considers that owing to the system of intercalation, the details of which varied in different places, the same months at Athens and Sparta might no longer correspond with each other after an interval of two years. Grote supposes, with Poppo, that the fourteenth of Elaphebolion and the twelfth of Gerastius designate the same day. In any case **ἐν Λακεδαίμονι** is to be joined with *μηνὸς Γεραστίου*.

4. **ξυνετίθεντο δέ**—the imperfect, as in v. 19, *ὤμνυον δὲ καὶ ἐσπένδοντο*, gives the details of executing the treaty, as opposed to the concluded fact designated by the aorist in lines 1 and 14. The treaty was signed on the one hand by representatives of Sparta, Corinth, Sicyon, Megara and Epidaurus; on the other hand by three of the Athenian *strategi*.

5. **Ταῦρος Ἐχετιμίδα**—Krüger points out that in public documents the article never precedes the genitive: Dem. *de Cor.* 235, *Δημοσθένης Δημοσθένους Παιανεὺς εἶπεν*: but *Κλέων ὁ Κλεαινέτου*, *Βρασίδας ὁ Τέλλιδος*, in historical description. Note the Doric gen. of the first declension in *α = ου*.

6. **Ἐρυξιδαΐδα**—'corrige *Ἐρυξιλαΐδα* pro absurdo nomine' (Cobet). **Αἰνέας**—the same form occurs in the Acts of the Apostles, ix. 33: in Xen. *Anab.* iv. 7. 13, *Αἰνείας* is read; and the scholiast on Ar. *Eq.* 791, citing the present passage, so spells the name. According to Poppo both forms are right.

13. **αὕτη**—predicate, 'on the aforesaid terms: iii. 28, *ἡ ξύμβασις αὕτη ἐγένετο*.

CHAPTER CXX

1. **αἷς ἐπήρχοντο**—'were going to and fro, communicating with each other'. Cobet regards these words as part of an 'insulsa annotatiuncula' incorporated with the text, (the remaining words of) the scholiast's note being *εἰς ἀλλήλους ἑκάτεροι*. The imperfect of *ἔρχομαι* and its compounds is rarely, if ever, found in Attic Greek, and is considered quite inadmissible in prose by many critics. Some editors accordingly would substitute *ἐπῇσαν*. Herbst suggests that *ἐπήρχοντο* comes from *ἐπάρχομαι* and means 'making offerings in ratification of the treaty', *ἐπί* implying 'one after the other'. This view is adopted by Classen. A similar difficulty occurs in ch. 121, 9. The article on *ἔρχομαι* in Veitch's *Greek Verbs* should be carefully studied.

4. **Πελληνῆς**—Pellene was the most easterly city in Achaia, not far from Sicyon. The *Πελληνῆς* are mentioned in ii. 9 as allies of Sparta: cf. v. 58.

6. **κατενεχθῆναι**—ch. 3, 9. **τῷ χειμῶνι**—cf. vi. 2, *Φωκέων τινὲς τῶν ἀπὸ Τροίας χειμῶνι...ἐς Σικελίαν κατενεχθέντες.* The storm which shattered and dispersed the victorious Grecian armament is an essential part of the tale of Troy. **ἐχρήσαντο**—cf. Dem. *de Cor.* 293, *χειμῶνι χρησάμενον.* **Ἀχαιοί** is one of the Homeric terms for the Greeks generally: i. 3, *Δαναοὺς καὶ Ἀργείους καὶ Ἀχαιοὺς ἀνακαλεῖ*: so vi. 2, *Τρώων τινὲς διαφυγόντες Ἀχαιούς.*

7. **οἰκῆσαι**—the aorist = 'settled, took up their abode'.

9. **τριήρει**—dative 'of accompaniment', like *ἄρας στρατῷ.* Brasidas seems to have crossed from Torone. **ἄποθεν**—'at some distance': many manuscripts have *ἄπωθεν*, the older form (see Lid. and Scott).

12. **ἀμύνῃ**—the subj. is the best-supported reading: so vii. 4, *ὅπως οἱ Ἀθηναῖοι, εἰ μὴ δύναιντο κωλῦσαι, μηκέτι οἷοί τε ὦσιν ἀποτειχίσαι*: cf. note on ch. 1, 13. **αὐτῷ** means the *κέλης*, but the pronoun is doubtful, and ought perhaps to be omitted. Most manuscripts have *αὐτῇ*, which is plainly wrong; nor is the proposed *αὐτή* 'of itself' or 'by its mere appearance' much more satisfactory.

ib. **ἀντιπάλου**—'of equal strength'. Note the change of construction in the latter part of the sentence. After the gen. abs., instead of a clause corresponding to *ὅπως ἀμύνῃ*, the participle **νομίζων** is introduced, in a somewhat similar way to *ὁρῶν*, ch. 116, 3: the subject of **τρέψεσθαι** is to be supplied from the gen. abs.: while the original subject, Brasidas, is the subject of **διασώσειν**.

17. **φάσκων**—this participle comes in awkwardly, corresponding to *ἅ τε* in the previous clause: the awkwardness is however lessened by the fact that *ἔλεγε* is not simply 'said', but 'began a set speech': ch. 114, 14.

18. **ἐν τῷ ἰσθμῷ**—for this use of *ἐν* see note on ch. 113, 12. **οὐδὲν ἄλλο ἤ**—ch. 14, 20.

22. **προσγενέσθαι**—here 'to be applied, brought to bear', not 'to be added'. Compare the language of Brasidas at Acanthus, ch. 87.

25. **εἰ τεθήσεται**—if their political wishes can be carried out: cf. *εὖ τίθεσθαι* etc. Krüger and Classen read *εἴ τε τεθήσεται*, connecting this clause with what follows. For **κατὰ νοῦν** = *ex sententia*, cf. Soph. *O. C.* 1768: *κατὰ νόον* is not uncommon in Herodotus: cf. Dem. *Ol.* i. 14, *κατὰ γνώμην.*

CHAPTER CXXI

5. **προθύμως οἴσειν**—'to bear cheerfully, take part in with alacrity': Hdt. ix. 18, *προθύμως φέρετε τὸν πόλεμον τοῦτον*: ib. 40, *προθύμως ἔφερον τὸν πόλεμον.* For the future cf. ch. 115, 8.

7. **χρυσῷ στεφάνῳ**—the special reward of public services: Dem. *Androt.* 617, *στέφανοι μέν εἰσιν ἀρετῆς σημεῖον...καὶ στέφανος μὲν ἅπας, κἂν μικρὸς ᾖ, τὴν ἴσην φιλοτιμίαν ἔχει τῷ μεγάλῳ.* **ἀνέδησαν**—v. 50, *ἀνέδησε τὸν ἡνίοχον.*

8. **ἐταινίουν**—bound his head with a *ταινία* or fillet, as an emblem of victory: Plat. *Symp.* 212 E, *ἐστεφανωμένον...καὶ ταινίας ἔχοντα ἐπὶ τῆς κεφαλῆς.*

9. **προσῄρχοντο**—see note on ch. 120, 1, *ἐπῄρχοντο.* If this word comes from *προσέρχομαι*, it means 'came up to', i.e. greeted and congratulated. We should however expect *προσῇσαν*, which Cobet would restore to the text. Herbst and Classen take it from *προσάρχομαι*, 'to offer', meaning that they decked Brasidas with flowers and chaplets: cf. Plat. *Theaet.* 168 C, *προσηρξάμην...σμικρὰ ἀπὸ σμικρῶν.*

ib. **ὥσπερ ἀθλητῇ**—Grote observes that 'the achievements, the self-relying march, the straightforward politics, and probity of this illustrious man inspired a personal emotion towards him such as rarely found its way into Grecian political life. The sympathy and admiration felt in Greece towards a victorious athlete was not merely an intense sentiment in the Grecian mind, but was perhaps, of all others, the most wide-spread and Panhellenic....Thucydides cannot convey a more lively idea of the enthusiasm and unanimity with which Brasidas was welcomed at Scione than by using this simile'.

The whole passage is imitated by Plutarch, *Peric.* 28, *καταβαίνοντα δὲ αὐτὸν...ἐδεξιοῦντο καὶ στεφάνοις ἀνέδουν καὶ ταινίαις ὥσπερ ἀθλητὴν νικηφόρον.*

11. **ἐπεραίωσε**—here 'took across': so Plut. and Polyb.: in classical Greek usually 'to cross', as in ii. 67, *τὸν Ἑλλήσποντον περαιώσειν.* Compare the twofold use of *traicio.*

13. **ἀποπειρᾶσαι**—ch. 135, 1: mid. ch. 24, 8.

14. **ὡς ἐς νῆσον**—the Athenians were especially jealous of their sovereign rights over the islanders, and regarded revolt on their part as inexcusable: cf. Cleon's speech iii. 39.

15. **καί τι αὐτῷ...ἐς**—'and some negotiations were actually going on between him and these cities': for construction with the dative and *πρός* see note on ch. 80, 11: and for the constructions used with *πράσσω*, ch. 76, 6.

CHAPTER CXXII

1. **ἐγχειρήσειν**—*ἐγχειρῶ* is used by Xenophon with the dat. in the sense of attacking, but not elsewhere in Thucydides: Krüger proposes *ἐπιχειρήσειν*, as in vi. 90.

3. **περιαγγέλλοντες**—'carrying round notice of the armistice'.

6. **ἡ μὲν στρατιά**—Brasidas at once sent back the army (ch. 121, 11) to Torone, while he himself remained in the city with the Lacedaemonian garrison. The next clause implies that he accepted an official notice of the armistice.

7. **ἀνήγγελλον**—*ἀναγγέλλω* is properly to 'take back word'; Classen therefore takes its meaning to be that the envoys who had already announced the truce to Brasidas, came again to report the general acceptance of the arrangement (*τὴν ξυνθήκην*). The words of the text scarcely warrant this view; and it is not necessary to press the meaning of *ἀναγγέλλω*. There is however a slight awkwardness in the arrangement of the clauses.

9. **τοῖς μὲν ἄλλοις κατῄνει**—*καταινῶ* is nowhere else found with a simple dat., though it is sometimes used as in Soph. *O. C.* 432, *τοῦτ' ἐμοὶ κατῄνεσεν*. Here *τοῖς ἄλλοις* seems to be the ethical dative, 'in the case of the others he agreed', i. e. agreed to accept them as allies of Sparta.

13. **ὡς πρότερον**—sc. *ἀφεστήκοιεν*. **ἀφίει**—so viii. 41: ii. 49 *ἠφίει*, where see Krüger: cf. Veitch. **περὶ αὐτῶν**—neut.: ch. 18, 6, note.

18. **ἀντεποιοῦντο**—'claimed', as against the Athenians. **δίκῃ κρίνεσθαι**—of persons, 'to have their claims legally decided', i.e. to submit to arbitration: cf. i. 28, *εἰ δέ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι*.

21. **ὀργὴν ποιούμενοι**—Hdt. iii. 25, *ὀργὴν ποιησάμενος*. For εἰ = 'that' cf. ch. 85, 23: here of course it gives the actual reason, but less positively and directly than *ὅτι*: see Lid. and Scott.

22. **ἤδη**—to be taken with *ἀξιοῦσι*. The word stands out of place for the sake of emphasis, the idea being that there is indeed cause for indignation if the spirit of revolt has now reached even the islanders. Possibly however *ὄντες* ought to be omitted.

24. **ἀνωφελεῖ**—predicate, = *ἀνωφελεῖ οὔσῃ*, 'useless as it was'.

ib. **εἶχε**—with adv. of manner *ᾗ*. **ἐδικαίουν**—'maintained', 'claimed': v. 26, *εἴ τις μὴ ἀξιώσει...οὐκ ὀρθῶς δικαιώσει*.

27. **Κλέωνος γνώμῃ πεισθέντες**—*πεισθέντες* is absent from one manuscript, and possibly ought to be omitted, *Θεμιστοκλέους γνώμῃ* (i. 90) = 'on the motion of Themistocles', being the usual form of expression. In i. 78 however we have *ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες.*

28. **ἐξελεῖν**—'to take': ch. 69, 6.

CHAPTER CXXIII

4. **ὅτι**—'in that', to be taken with *ἀδικεῖν*. The sense is excellently given by Jowett: 'Brasidas felt justified in receiving the Mendeans, although when they came to him the peace had unmistakably been declared, because there were certain points in which he too charged the Athenians with violating the treaty'. **ἔστι γὰρ ἅ**—cognate or determinant acc. with *παραβαίνειν*: cf. ch. 16, 18.

7. **τήν τε**—corresponding to this is the gen. abs. construction *καὶ ἅμα κ.τ.λ.* **τεκμαιρόμενοι**—'drawing their conclusion also from the fact that he would not give up Scione'. This is subordinate to *ὁρῶντες* and partly explanatory of it: so in i. 1, *τεκμαιρόμενος* is subordinate to *ἐλπίσας*. For *ἀπό* cf. Ar. *Vesp.* 76, *ἀφ' αὑτοῦ τὴν νόσον τεκμαίρεται.*

9. **καὶ ἅμα κ.τ.λ.**—four genitives absolute follow, co-ordinate in construction, but scarcely so in meaning. The sense is equivalent to 'and moreover the conspirators, who were few in number, did not relinquish their design, but in their fear of detection constrained the wishes of their countrymen'. See Poppo, who cites other instances of co-ordinate clauses thus strung together.

10. **σφίσιν**—'on their part', among them. **ὡς τότε ἐμέλλησαν**—'when they had once formed the intention': i. 134, *ἐμέλλησαν μὲν...ἔπειτα*, 'they had intended'. **τότε** = as related, see ch. 121, fin.

11. **ἀνέντων**—'giving up the design': vi. 86, *οὐκ ἀνιᾶσι*: i. 129, *ἀνεῖναι πράσσειν.* Classen may possibly be right in taking **ἀλλὰ** with **καὶ καταβιασαμένων**, and **φοβουμένων** as subordinate and explanatory 'in their fear'; but the rhythm of the sentence is in favour of the view that the grammatical construction is co-ordinate throughout.

13. **παρὰ γνώμην**—'contrary to their wishes', or 'their judgment'; see 128, 25.

17. **ὑπεκκομίζει**—used in the middle by Hdt. and Xen. of bestowing one's own property in safe hiding: cf. i. 137, *ἃ ὑπεξέκειτο*: viii. 31, *ὅσα ὑπεξέκειτο.*

CHAPTER CXXIV

2. **τὸ δεύτερον**—cf. ch. 83. **Μακεδόνων**—'the Macedonians are here plainly distinguished from the Greeks, as in ch. 126, 17, they are even classed among barbarians. The royal family were of Hellenian and Dorian blood, but not the people' (Arnold). The **Ἕλληνες** here spoken of may have been the inhabitants of maritime towns such as Therma and Pydna.

5. **πρὸς τοῖς αὐτοῦ**—Brasidas had originally 1700 Peloponnesian men at arms (ch. 78). He had despatched 500 to Mende and Scione, and others were probably in garrison elsewhere; while some may have been lost in the course of the campaign. **αὐτοῦ**—'on the spot', i. e. with him.

7. **τῶν ἄλλων**—sc. *ὁπλίτας* (*ἦγεν*). **ἑκάστων** is not governed by *δύναμιν*, but agrees with *τῶν ἄλλων*.

8. **ξύμπαν δὲ**—note the appositional construction of this clause and the next, which may be compared with the beginning of ch. 94.

10. **ὀλίγου**—'nearly', sc. *δέοντες* : viii. 35, *ὀλίγου εἷλον*, 'they all but took': Ar. *Ach.* 381, *ὀλίγου ἀπωλόμην*. Here the manuscript reading is *ὀλίγῳ*, but all editors adopt *ὀλίγου*.

14. **τῶν πεζῶν**—the opposing infantry forces. The infantry on each side is *ὁ πεζός* (ch. 25, 49); the plural designates more bodies than one. So *ναυτικά* is 'fleets', not 'a fleet': and in Ar. *Eth. Nic.* iii. 7 (10). 9, *τὰ πολιτικά* means 'national forces' in general, not 'a national force'.

15. **πεδίου**—predicate: Krüger quotes Dem. *Cal.* 1274, *τὸ μέσον ὁδός ἐστιν* : Xen. *Hel.* vi. 4. 10, *πεδίου τοῦ μεταξὺ ὄντος*. **ἀμφοτέρων**—'on both sides', governed by *ἱππῆς*.

25. **ἔτυχον...μέλλοντες**—cf. ch. 132, 7. For **μισθοῦ** *ἥξειν* cf. Xen. *Mem.* ii. 8. 2, *μισθοῦ ἐργάζεσθαι*.

28. **καθῆσθαι**—so v. 7, *ἐν τῷ αὐτῷ καθημένους*, of Cleon's army. **περιορώμενος**—here = 'anxious about', with gen., like *φυλασσομένους τῶν νεῶν*, ch. 11, 19.

CHAPTER CXXV

2. **μετ' Ἀρριβαίου γεγένηνται**—so Xen. *Hel.* iv. 8. 16, *μετὰ Λακεδαιμονίων γενέσθαι*: cf. ch. 113, 4, *μετὰ τῶν...ἦσαν*. *ὥστε* refers to the whole following sentence, and is grammatically connected with *ἐχώρουν*, line 12.

6. κυρωθὲν δ' οὐδέν—a noticeable instance of the acc. absolute *personally* constructed (=*οὐδενὸς κυρωθέντος*) without *ὡς*: see Madvig § 182, R. 2: Goodwin § 110, 2: cf. Hdt. ii. 66, *ταῦτα δὲ γιγνόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει*: Ar. *Plut.* 277, *λαχὸν τὸ γράμμα*: Plat. *Phaedr.* 265 D *ὃ ἔστιν, ὁρισθέν*. Here possibly the construction is assimilated to the preceding *δοκοῦν*, which itself is very rare, though analogous to *ἐξόν, προσῆκον*, etc.

ib. ἐκ τῆς διαφορᾶς—'in consequence of the quarrel'.

9. ὅπερ φιλεῖ...ἐκπλήγνυσθαι—instead of *ποιεῖν*, which might be expected, as in ii. 65, *ὅπερ φιλεῖ ὅμιλος ποιεῖν*, an infinitive is added explanatory of *ὅπερ*: so vi. 33, *ὅπερ καὶ Ἀθηναῖοι...ηὐξήθησαν*: cf. Dem. *Androt.* 593, *ὅπερ Εὐκτήμων...οἴεται δεῖν*. The sense in these cases is given by rendering *ὅπερ* 'just as'. In vii. 80, in a description of a similar panic, we have *οἷον φιλεῖ...φόβοι ἐγγίγνεσθαι*. ἀσαφῶς—'without visible cause'. ἐκπλήγνυσθαι is an exceptional form for *ἐκπλησσεσθαι*.

11. ὅσον οὔπω—so vi. 34: viii. 96, *ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρεῖναι*.

21. ἐκδρόμους—predicate, 'to sally out': so Xen. *Hel.* iv. 5. 16: see ch. 127, 6, *ἐκδρομαί*: ch. 34, 3, *ὀξέως ἐπεκθεῖν*.

23. τελευταῖος—connected with *ὑποχωρῶν*, as πρώτοις is with *προσκεισομένοις*: cf. ch. 38, 17. ὡς διὰ ταχέων—ch. 96, 4.

CHAPTER CXXVI

2. τῷ τε—dat. of the efficient cause, answered by a clause with *ὅτι*. μεμονῶσθαι—cf. ii. 80, *μεμονωμένων εἰ κρατήσειαν*: also with gen. 'deserted by', 'bereft of'.

3. ἔκπληξιν ἔχειν—this particular phrase is not used elsewhere: *ἔχω* in the sense of entertaining a feeling is not uncommon with such words as *ἐλπίδα, μῖσος*, etc.

4. ὁμοίως—'in the same way' that I now do: 'I should think only of encouraging and not of instructing you' (Jowett). τῇ—'my', the article implying that an encouraging speech was regular and expected: cf. the opening sentence of the speech in ch. 95: see also ii. 88, a chapter which in many expressions resembles the present one.

5. πρός—'looking at': 'now that we are left alone in the face of numerous enemies' (Jowett). The first point is introduced by μέν, which is answered by *βαρβάρους* δέ, line 15.

5. **ἀπόλειψιν**—'defection', with gen. of the subject: in vii. 75 with objective gen. *τοῦ στρατοπέδου*.

8. **ἀγαθοῖς...προσήκει**—'valour in war is to be expected from you': cf. note on ch. 92, 41, *τὰς προσηκούσας ἀρετάς*. **μηδὲν πλῆθος πεφοβῆσθαι**—cf. ii. 88, *μηδένα ὄχλον ὑποχωρεῖν*.

11. **οἵ γε μηδέ**—'for also you do not come', etc. *ὅς γε* = *quippe qui;* like *ὅστις* it is followed by *μή*: viii. 76, *οἵ γε μήτε κ.τ.λ.*

12. **ἐν αἷς οὐ πολλοί**—the general sense is plain, but there is great awkwardness in the mode of expression. It has therefore been suggested to omit **οὐ** or the preceding **μηδέ**: or else to read *ἐν οἷς* = *ἀλλ' ἐν ὑμῖν*. Words of denying however are commonly followed by a redundant and untranslatable negative, and possibly this sentence comes under the same head. The speaker forgets that he has already cast his statement in a negative form; he passes on to the character of the constitutions which he has in his mind, and in the clause with *οὐ* insists on the denial which has been already made. Arnold compares ii. 62, where *μᾶλλον ἢ οὐ* follows a negative and is equivalent to 'rather than'. See the Appendix to Buttmann's *Meidias* 'de abundantia negationis'.

Krüger and others connect the negative force of *μηδέ* solely with *τοιούτων*, and refer the latter to what has gone before, 'not such' as those in which men fear a multitude. So Jowett, 'you come from cities of another kind, and in those cities etc.' This explanation, as Poppo points out, is not without harshness, 'cum *τοιούτων αἷς* inter se cohaerere nemo non suspicari debeat'. In vi. 68 we have *οὐκ ἐν πατρίδι, ἐξ ἧς κ.τ.λ.* which may be explained as = *ἐν τῇ μὴ πατρίδι*, or *ἀλλὰ ἐν ταύτῃ* may be understood before *ἐξ ἧς*, as indeed, *ἀλλὰ ἐκ τούτων* might be supplied in the present passage. Classen cites other instances in which a negative is put before a preposition, e. g. ii. 67, *μηδὲ μεθ' ἑτέρων*.

15. **βαρβάρους**—note the emphatic position of the word, and the absence of the article; 'as for barbarians, etc.'

16. **ἐξ ὧν τε**—'from the struggle you have already had with those of them who are Macedonians'. The Lyncestae are meant, who had just been easily defeated. For the construction of *αὐτῶν* cf. ch. 61, 11. **καὶ ἀφ' ὧν**—Donaldson points out that the difference between *ἀπό* and *ἐξ*, signifying respectively motion from the surface of an object and motion from within an object, is illustrated by this passage, 'where **ἐξ** denotes the experience, and **ἀπό** the testimonies, which are more external'.

17. **εἰκάζω**—the manuscripts are in favour of *εἰκάζων*, but a word implying mere conjecture can not well be connected with **ἐπίσταμαι**, but stands in contrast to it: cf. vi. 92, *τὰ μὲν...οἶδα, τὰ δὲ...ᾔκαζον*: see other instances in Poppo's critical note. **ἀκοῇ** on the other hand is not uncommonly joined with words of knowing: i. 4, *ὧν ἀκοῇ ἴσμεν*: vi. 65, *εἰδὼς ἀκοῇ ἀκριβέστερον*. (*ἐπίσταμαι* is used by Hdt. of mere belief.)

19. **ὅσα μέν...οἷς δέ**—here, as in ch. 117, 16, there seems an inversion of the usual order of clauses with *μέν* and *δέ*. The sense is 'true information about a really weak enemy emboldens the assailant; *though, no doubt*, one might attack a really strong foe more boldly if in ignorance of his strength'. There is a somewhat similar inversion in line 37, and again the last sentence of this chapter.

ib. **ὅσα...τῶν πολεμίων**—nearly equivalent to *ὅσοι πολέμιοι*, but less definite. The next clause is constructed as if *ὅσα* were equivalent to *εἴ τινα* : cf. Poppo on i. 22.

20. **δόκησιν**—'impression', *aestimatio*. **ἔχει** is therefore to be understood in the sense noted on ch. 1, 7 : cf. ch. 87, 4, *δόκησιν παρέχεται*.

24. **τὴν μέλλησιν**—what they are going to do, or threaten to do: i. 69, *οὐ τῇ δυνάμει ἀλλὰ τῇ μελλήσει ἀμυνόμενοι*.

25. **πλήθει ὄψεως**—lit. 'from magnitude of appearance', i. e. from the imposing effect of their numbers.

26. **διὰ κενῆς**—adverbial = 'empty' : Eur. *Troad.* 753, *διὰ κενῆς ἐξέθρεψε*: Ar. *Vesp.* 929, *διὰ κενῆς ἄλλως*. For fem. adj. see note on ch. 33, 6, *ἐξ ἐναντίας*.

28. **αὐτά**—'all this': ch. 18, 7, note on *αὐτό*.

ib. **οὔτε γάρ**—'they have not that feeling of military honour which comes from regular order'. For similar sentences see Krüger on i. 12, *ὥστε μὴ ἡσυχάσασαν αὐξηθῆναι*, 'so that it could not settle down and grow': so i. 84, *οὐδὲν μᾶλλον ἀχθεσθέντε ἀνεπείσθημεν*.

29. **χώραν**—of a soldier's post: ii. 87, *χώραν μὴ προλείποντες*: cf. Tac. *Germ.* 6, *cedere loco*, dummodo rursus instet, consilii quam formidinis arbitrantur. See other passages cited by Poppo from Tacitus and Caesar, descriptive of the irregular warfare of barbarians.

31. **ἀνεξέλεγκτον**—used in i. 21, of mythical stories, the truth of which 'can not be tested'. **αὐτοκράτωρ**—here 'independent': cf. ch. 108, 27. **πρεπόντως**—'creditably', without dishonour.

34. τὸ ἐκφοβήσειν—see Goodwin § 27, on the fut. infinitive. The sense is 'the chance of frightening, the attempt to frighten'. ἐκείνῳ γὰρ ἄν—'for otherwise' etc.: cf. ch. 54, 17.

36. τὸ προϋπάρχον δεινόν—i.e. numbers, threatening demonstrations etc., as explained before; *δεινόν* being generally that which there is reason to dread. With the construction with *ἀπό* may be compared vi. 86, *τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις (σωτηρίαν)*: cf. *metus ab*, *spes ab*, etc.

37. ἔργῳ μὲν...ὄψει δέ—see above, line 19, note.

38. κατασπέρχον—cf. Ar. *Ach.* 1188, *κατασπέρχων δορί*, where the word is said on the authority of Hesychius to be equivalent to *καταπλήσσων*. It is very rare: cf. ch. 12, 2, *ἐπέσπερχε*. The Homeric *σπέρχω* is only used intransitively.

ib. ἐπιφερόμενον—predicate, answered by *ὅταν καιρὸς ᾖ*: Brasidas calls on his men to withstand the first onslaught, and make good their retreat when the enemy draws off. ὑπαγαγόντες—'retreating': v. 10, *ὑπάγειν ἐπὶ τῆς Ἠιόνος*: transitive in the first line of ch. 127.

43. μελλήσει—cf. line 24: the dat. is constructed, like *ἀπειλαῖς*, with *ἐπικομποῦσι*, and is added for additional emphasis: cf. ch. 87, 17.

44. οἳ δ' ἂν εἴξωσιν—'though, when men have once given way'. κατὰ πόδας—of following closely: v. 64, *ἰέναι κατὰ πόδας αὐτῶν*: cf. iii. 98. Here *κατὰ πόδας* is contrasted with *ἄποθεν*, and the remaining words are antithetically balanced against the corresponding clause.

CHAPTER CXXVII

5. διαφθείρειν—possibly *διαφθερεῖν* should be read; otherwise *νομίσαντες* is to be supplied in a different sense: see note on ch. 117, 7.

ib. αὐτοῖς—grammatically dependent on *ἀπήντων*, but in sense connected with all the following clauses as far as line 10, = 'when they found themselves met' etc.

6. ἐκδρομαί—cf. ch. 125, 21, *ἐκδρόμους ἔταξε*. Here the abstract substantive denotes either the sallies made by these soldiers, or the actual bodies of *ἔκδρομοι*, = *οἱ τεταγμένοι πρὸς τὸ ἐκτρέχειν*. Arnold compares ch. 128, 6: also viii. 102, *τῷ φιλίῳ ἐπίπλῳ*, 'the fleet of their friends who were *ἐπιπλέοντες*'.

7. **ἐπικειμένους**—sc. *αὐτούς*, 'when they pressed on him': Hdt. v. 81, *ἐπικειμένων Βοιωτοῖσι*: cf. *ἔγκειμαι* and *πρόσκειμαι*, which are common in Thucydides. This chapter is rich in words of attack and defence.

8. **παρὰ γνώμην**—contrary to what the barbarians expected. **ἀντέστησαν**—sc. Brasidas and his picked men.

13. **προσβάλλειν**—inf. to be explained as in ch. 36, 5.

17. **ἐς τὴν Ἀρριβαίου**—part of the main description is thrown into the relative clause: cf. note on ch. 113, 8, *αἳ ἐφρούρουν δύο.* Brasidas apparently had to ascend a narrow gorge, which the barbarians occupied in advance by moving along the sides; see Arnold, and note on ch. 83, 7. **τὸ ἄπορον**—probably a part where the pass narrowed, and possibly ascended steeply.

CHAPTER CXXVIII

1. **ὃν...τῶν λόφων**—the *λόφοι* are the sides of the pass; one of which was more accessible than the other. The subject of *ἑλεῖν* is of course Brasidas. **πρὸς αὐτόν**—answers to the relative, as in ch. 126, 21.

5. **ἐπόντας**—the manuscript reading is *ἐπιόντας*, which may be explained as meaning either 'advancing to occupy the height', or 'advancing to attack the Lacedaemonians'. But *ἐπόντας* agrees better with the context, especially with *ἐκκροῦσαι* and the subsequent words *ἐκράτησαν τῶν ἐπὶ τοῦ λόφου*: see ch. 131, 6, where the same question arises.

6. **πρὶν προσμῖξαι**—i. e. before the whole barbarian force could come up to hem them in. **σφῶν** is governed by the active word **κύκλωσιν**: cf. ch. 35, 12 and 131, 4.

9. **πρὸς αὐτόν**—sc. *τὸν λόφον.* The Greeks having now cleared one side of the pass would easily gain the head, which may have been level and open.

11. **αὐτοῖς**—'finding their men dislodged on this point from the height' (Arnold): for dat. cf. ch. 10, 13 etc.

14. **ἀντελάβετο**—lit. 'laid hold of', i.e. gained or reached: iii. 22, with *τοῦ ἀσφαλοῦς*: vii. 77, with *φιλίας χώρας*.

16. **Ἄρνισσαν**—mentioned by Ptolemy (2nd cent. A.D.), but otherwise unknown. **πρῶτον** is adverbial, and does not govern **τῆς ἀρχῆς**: cf. ch. 78, 41.

17. **αὐτοί**—'of themselves', without any orders. **ζεύγεσι βοεικοῖς**—carts with oxen: Xen. *Anab.* vii. 5. 2. **σκεύει** refers to baggage generally. **φοβερᾷ**—hurried, in a panic.

23. **οἰκείωσιν ἐποιοῦντο**—'appropriated': Classen notes the semi-comic effect of this unusual periphrasis. *οἰκειοῦσθαι* is less uncommon in the same sense.

25. **τῇ μὲν γνώμῃ**—'not congenial to his judgment'. *γνώμη* here is the 'mind or judgment', or else the 'opinion' of what was expedient, which had hitherto determined Perdiccas. The meaning is further explained by *δι' Ἀθηναίους*. It was fear of Athens which had made it his 'habitual principle' to court the Spartan alliance; but now his injuries made him forget his interests. The opposition with *μέν* and *δέ* is between the dictates of political conviction and of personal feeling.

26. **τῶν δὲ ἀναγκαίων**—'departing from his urgent (necessary) interests'. The compound **διαναστάς**, as Classen notes, expresses very well the idea of a new and divergent policy. It is not found elsewhere in Attic Greek: *διίστασθαι* is more common.

CHAPTER CXXIX

6. **ὑπὸ γάρ**—explanatory of *καταλαμβάνει Ἀθηναίους κ.τ.λ.* For the force of the imperf. **παρεσκευάζοντο** cf. note on ch. 2, 7: see ch. 123, 15.

14. **σχόντες κατά**—'landing at, or over against': so i. 110: vi. 97: more commonly with *ἐς* or the dat. as noted on ch. 3, 6. Posidonium, or Posideum, seems to have been a point facing south-west, not far from Mende, which was situated about half way along the western side of the isthmus of Pallene.

17. **ξύμπαντες**—'in all'; **δέ** is added somewhat unusually. **ἐξεστρατοπεδευμένοι**—outside the city: some manuscripts have *ἐστρατοπεδευμένοι*. The compound is rare, but occurs Xen. *Cyr.* vi. 3. 1.

24. **τραυματιζόμενος**—i.e. *his troops* received wounds: so i. 63, *βαλλόμενος καὶ χαλεπῶς*. Had Nicias himself been meant, we should have *τραυματισθείς*.

26. **ἐκ πλείονος**—of space, 'from further off', i.e. by a longer way.

28. **ἐς ὀλίγον**—'within a little', with inf., an unusual phrase: cf. ch. 106, 20.

CHAPTER CXXX

1. **περιπλεύσαντες**—the Athenians had hitherto made their attack from the side towards Potidaea. They now sailed round the headland of Posidonium and landed between it and the extreme point of Pallene. Scione was just round this point. For **πρὸς** *Σκιώνης* cf. ch. 31, 6.

4. **ἦν τι καί**—so ch. 28, 26, *τι καὶ γέλωτος*. **στασιασμοῦ**—viii. 94, *πρὸς τὸν παρόντα στασιασμόν*: a rare word. We have seen (ch. 123) that the revolutionary party in Mende was small. The Scioneans probably departed to defend their own territory.

8. **ἅμα**—this word seems intended to connect the operations of the two commanders: Krüger however takes it simply with **προϊών**, 'as he advanced he laid waste the land'.

10. **τὰς ἄνω πύλας**—inland and northwards. **ἔτυχε...κείμενα**—'during a siege the arms of the citizens were kept constantly piled in one or more of the open spaces within the walls, that on any sudden alarm they might assemble there, and at once arm themselves, and be marshalled in their proper divisions. In fact the city for the time became a camp, and therefore, like a camp, had a place where the arms were regularly piled, and which served all the purposes of a parade. Compare viii. 69, and Xen. *Anab.* ii. 2. 20: iii. 1. 3' (Arnold). The phrase *τίθεσθαι τὰ ὅπλα* has been discussed on ch. 44, 6. *κεῖμαι* is equivalent to the perfect passive of *τίθημι*.

16. **κατὰ τὸ στασιωτικόν**—either generally 'in the spirit of party', or particularly referring to the *στάσις* prevailing in the town.

17. **οὐδὲ δέοιτο πολεμεῖν**—'and that he (the speaker) did not wish for war'. There is no necessity to take *δέοιτο* here as impersonal: see note on ch. 69, 14. Poppo says 'malis *δέοι*', and Krüger suggests *δέοιντο*, making the speaker say *οὐδὲν δεόμεθα*: cf. Xen. *Hel.* ii. 4. 35, *λέγοντες ὅτι οὐδὲν δέονται τοῖς ἐν τῷ Πειραιεῖ πολεμεῖν*. The optative joined with the indicative is one of innumerable instances. Here, the indicative refers to a particular point of time, while the optative is more general; but though such an explanation may often be found, this is by no means always the case, and the variation seems merely due to the Greek dislike of rigid uniformity.

18. **ἐπισπασθέντος**—the commander seized the man, to drag him away or drag him on to the gate. **θορυβηθέντος** implies rough handling, not mere interruption: cf. ch. 129, 28.

23. **φοβηθέντων**—sc. *αὐτῶν*: irregular gen. absolute, as in ch. 73, 15. **ἀπὸ προειρημένου**—'from previous arrangement': so ch. 67, 24, *ἀπὸ ξυνθήματος*: i. 133, *ἀπὸ παρασκευῆς*.

27. **αὐτοί**—cf. ch. 113, 10.

29. **ἐς τὴν Μένδην πόλιν**—the manuscript reading. Dobree and others omit *Μένδην* as being a marginal note which has got into the text. The order of words is like *κατὰ τὸν Ἀκεσίνην ποταμόν* ch. 25, 33. Classen omits *ἐς*, and connects the accusative with the words which follow, comparing ch. 68, 21 etc., where *ἐσπίπτειν* alone means to force an entrance. *ἐσπίπτειν ἐς* however is quite common, as in ii. 4.

30. **ἅτε οὐκ**—the usual construction, as *ἅτε* states a fact.

38. **ἐπικαθίσταντο**—I have adopted the emendation which Poppo and Krüger approve, two inferior manuscripts having *ἐπεκαθίσταντο*. Most manuscripts however have *ἐπεκαθίσαντο*, aor. mid. in transitive sense, 'established for themselves'. The word is unusual, and the form suspicious, as Thucydides elsewhere writes not *ἐκάθισα* but *καθῖσα*, as in vi. 66.

In Dem. *Apatur.* 897, *παρεκαθίσατο* is read; but apart from this instance *ἐκάθισα* and *ἐκαθισάμην* have scarcely any authority, as may be seen from Veitch's *Greek Verbs*. *ἐκαθεζόμην* and *ἐκαθήμην* on the other hand are quite common.

CHAPTER CXXXI

4. **οὐκ ἐγίγνετο**—'they could not be walled round': cf. ch. 9, 26. The clause represents what the men of Scione thought (*ἢν μὴ ἕλωσι...οὐ γίγνεται ἡμῶν κ.τ.λ.*). For *σφῶν* cf. ch. 128, 7 etc.

6. **ἐπόντας**—so one MS., the rest have *ἐπιόντας*: cf. ch. 128.

9. **οἱ ἐκ**—such uses of the preposition are common enough; here however the additional *πολιορκούμενοι* is noticeable.

11. **παρὰ θάλασσαν**—Classen follows the scholiast in connecting this with *ἀφικνοῦνται*. Jowett however seems right in translating 'forcing their way out by the sea-shore'.

12. **διαφυγόντες**—ch. 19, 8: with acc. ii. 90, *μὴ διαφύγοιεν τὸν ἐπίπλουν*. **τὸ ἐπὶ τῇ Σκιώνῃ**—the blockading force: cf. ch. 14, 32, *ἐπὶ τῇ Πύλῳ*.

CHAPTER CXXXII

4. **διὰ τὴν ἔχθραν**—see ch. 128, 24. The original quarrel, described in ch. 83, can not be meant, as some commentators hold. For then there was no retreat *ἐκ τῆς Λύγκου*, as Brasidas did not enter the country: besides, Thucydides expressly says *ἀπὸ τούτου πρῶτον κ.τ.λ.* in ch. 128.

6. **καὶ ἐτύγχανε γάρ...ὁ δέ**—Arnold seems right in regarding this as a case of *δέ* 'in apodosis' resuming the narration after a parenthesis, 'so Perdiccas' etc. the main verb being *διεκώλυσε*: see i. 11; vii. 33, etc. Krüger follows Dobree in omitting *δέ*: cf. iii. 70, *καί, ἦν γὰρ Πειθίας..., ὑπάγουσιν αὐτὸν κ.τ.λ.*

8. **πορεύσειν**—the act. is rare in prose: Plat. *Phaed.* 107 E, *τοὺς ἐνθένδε ἐκεῖσε πορεῦσαι.*

10. **ἔνδηλόν τι ποιεῖν**—to give some proof of his friendship. The fickle character of Perdiccas naturally made Nicias wish to commit him to the Athenian side by some overt act. **παρασκευάσας**—iii. 36, *παρασκευάσας τοὺς ἐν τέλει.* **χρώμενος**—see ch. 78, 11, for the influence of Perdiccas with the Thessalian chiefs.

19. **αὐτῶν**—partitive gen. dependent on **ἡβώντων** which in its turn depends on *ἄνδρας*, 'certain men'. **παρανόμως**—'contrary to (Spartan) usage' (cf. *νόμῳ*), which was to send men of mature age on political missions. The *ἡβῶντες*, as Grote points out, were probably men of military age. This is the first germ of the institution of Harmosts; see Arnold's note. The word *ἁρμοστής* is used for the first time in viii. 5 (B.C. 413).

20. **τοῖς ἐντυχοῦσιν**—'to any that came in their way': Dem. *Meid.* 543 and 573, of 'coming in one's way, crossing one's path': cf. also note on ch. 40, 13. *οἱ τυχόντες* is the more usual Attic expression for 'such as chance, any casual or ordinary person'.

22. **Πασιτελίδαν**—the manuscripts have *Ἐπιτελίδαν*, but Pasitelidas is mentioned three times in v. 3 as governor of Torone.

CHAPTER CXXXIII

1. **τεῖχος περιεῖλον**—ch. 51, 1. **ἐπικαλέσαντες**—v. 59, *εἴ τι ἐπικαλοῦσιν Ἀργείοις*: so i. 139. **βουλόμενοι...παρεστηκός**—imperf. part., 'they had been desirous all along', connected with acc. absolute. **παρεστηκός** requires the sense of an opportunity 'presenting itself'; and several editors propose *παρεσχηκός*, comparing ch. 85, 10: i. 120, *εὖ παρασχόν.* However in

Hdt. i. 23 we have *τῷ δὴ λέγουσι θῶυμα μέγιστον παραστῆναι*, and the sound of *παρεσχηκός* is certainly not in its favour. For the general use of *παρίστασθαι* in Thucydides cf. ch. 61, 11.

3. **ἐν τῇ...μάχῃ**—see ch. 96, 14, where we find that the Thespians bore the brunt of the Athenian attack.

4. **ὅ τι ἦν**—Cobet would read *ὅ τί περ* as the proper form: so Plat. *Rep.* 492 E, *ὅ τί περ ἂν σωθῇ*. **ἄνθος** is not found elsewhere in this sense in Attic prose: Aesch. *Prom.* 420, *Ἀραβίας ἄρειον ἄνθος*: *Pers.* 59 etc.: cf. *flos*, which is common.

6. **ἐν Ἄργει**—the temple was between Argos and the ruins of Mycenae, and nearer to the latter; so that *ἐν* is used of the neighbourhood, as noted on ch. 5, 5, or *Ἄργος* is to be understood of the district generally.

14. **ἐπέλαβεν**—'attained to'; lit. 'caught up'. **ἐκ μέσου**—'midway': for this adverbial use of *ἐκ* cf. v. 20, *ἐξ ἡμισείας*, 'in halves'. The Argives reckoned by the priestess's year of office; and we find that at the beginning of the war Chrysis had held office forty-eight years (ii. 2).

15. **Σκιώνη...περιετετείχιστο** — Scione held out till the summer of 421. Its fate is related in v. 32.

CHAPTER CXXXIV

1. **τὰ μέν...ἡσύχαζε**—cf. ch. 23, 11, *τὰ περὶ Πύλον ἐπολεμεῖτο*.

5. **τῆς Ὀρεσθίδος**—'in the territory of *Ὀρέσθειον*': v. 64, *ἐχώρουν δὲ ἐς Ὀρέσθειον τῆς Μαιναλίας*. Pausanias says that the town of Oresthasium, which is probably the same place, was on the way leading from Megalopolis to Pallantium and Tegea. The battle seems to have been fought in the valley of the Alpheus, near where Megalopolis was afterwards built; see Arnold.

ib. **νίκη**—Poppo suggests *ἡ νίκη*. **ἀμφιδήριτος** is used by Polybius, but only here in classical Greek.

6. **κέρας τὸ καθ' αὑτούς**—apparently each army routed the adversary's allies. **ἀγχωμάλου**—vii. 71, *ἀγχώμαλα ἐναυμάχουν*: iii. 49, *ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώμαλοι*. **ἀφελομένης**—'broke off, stopped': Aesch. *Pers.* 428, *νυκτὸς ὄμμ' ἀφείλετο*.

11. **ἐπηυλίσαντο**—as being masters of the field: iii. 5, *οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς*.

CHAPTER CXXXV

1. ὁ Βρασίδας—the singular order of the words in this sentence seems due to a wish to bring in the subject of the verb. The concluding sentence of iii. 90 is very similar.

2. πρὸς ἔαρ—v. 56, *τελευτῶντος τοῦ χειμῶνος πρὸς ἔαρ ἤδη*: v. 17, *πρὸς τὸ ἔαρ ἤδη*.

4. μέχρι μὲν τούτου—sc. *τοῦ κλίμακα προσθεῖναι.* Krüger suggests *μέχρι μέν του*, 'to a certain point', citing Dem. i. *Olynth.* 11 etc.

ib. κώδωνος—here the bell was passed by each sentry in turn to the next in order. Another practice was for an officer to go on his rounds with a bell, as noted in Ar. *Av.* 842, *κωδωνοφορῶν περίτρεχε.* τὸ διάκενον is explained by πρὶν ἐπανελθεῖν, i.e. before the sentry who was then carrying the bell on could return to his regular post.

8. αἰσθομένων—gen. abs. as in ch. 3, 8. προσβῆναι implies not merely approach, but 'getting at' or 'getting on' the ramparts: so iii. 22, *ὅπως προσβαίνοιεν*, of the Plataean attempt to force the enemy's lines.

APPENDIX

Ch. xxx, 11.

ἐλάσσοσι τὸν σῖτον αὐτοῦ—Dr Fennell, of Jesus College, suggests that the reading should be *ἐλάσσοσι τὸν σῖτον* **τῶν** *αὐτοῦ*, 'for a smaller number than those actually there'. *τῶν* might have been dropped, by the error of a copyist, after the last syllable in *σῖτον*, while for the phrase *οἱ αὐτοῦ* we may compare vii. 16, 1, *τῶν αὐτοῦ ἐκεῖ δύο προσείλοντο*, and v. 10, 9, *οἱ αὐτοῦ ξυστραφέντες ὁπλῖται ἐπὶ τὸν λόφον*. where *αὐτοῦ* seems undoubtedly the adverb: so ch. 124, 5.

Some support for taking *αὐτοῦ* with *ἐσπέμπειν* seems at first to be derived from viii. 28 fin. *ἐς τὴν Μίλητον αὐτοῦ Φίλιππον καθιστᾶσι*, but there the prominent idea is that of permanent 'establishment *in* Miletus': so Ar. *Eccl.* 512, *καταθέσθαι αὐτοῦ*.

Ch. lxxxi. 1—4.

As the text stands the last clause in this sentence refers to the subsequent career of Brasidas, and the aorist participle *γενόμενον* has to bear the meaning 'who (afterwards) proved'. But grammatically the word must be taken closely with *ἀπέστειλαν*, and it can then only mean 'who had (already) proved'. This of course is nonsense. Dr Rutherford accordingly rejects the whole clause *ἄνδρα...γενόμενον* as an 'adscript' which has got into the text.

Ch. cii—cviii.

The loss of Amphipolis was followed by the exile of Thucydides. The only authentic information which we have about this is contained in the historian's own words in v. 25, *ξυνέβη μοι φεύγειν τὴν ἐμαυτοῦ ἔτη εἴκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν*. These words prove nothing, for *φεύγειν* might be used even of a voluntary exile. It is however likely enough that Thucydides was condemned to banishment, and not unlikely that Cleon instigated the decree. Such is the statement of the biography which bears the name of Marcellinus; while Cicero (*de Or.* ii. 13. 56), and Pliny (*N. H.* vii. 30), speak of his banishment as a fact. These statements have little historical value, but the temper of the Athenian people makes them probable. Three years before they had banished Pythodorus and Sophocles for a failure less exasperating and far less disastrous; in the present depression and alarm they would not spare a general who had lost the key of Thrace.

How far Thucydides was guilty of culpable negligence we cannot determine. We do not know when he was despatched from Athens—possibly he had only just arrived at Thasos. He was commander of the 'Thraceward districts' in con-

junction with Eucles. His possessions and influence in these regions probably led to his appointment. The words *μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν* merely refer to the attempt to relieve Amphipolis, and certainly do not, as Grote supposes, 'plainly prove that he was sent out as general not to Thasos, but to Amphipolis'. Thasos was undoubtedly within the limits of his command. It was prone to disaffection, and rich in mines like the neighbouring mainland. Thucydides may have felt the necessity of securing Thasos, or he may have visited it to raise troops, as seems probable from ch. 105. Eucles meanwhile was in charge of Amphipolis. Both commanders seem to have been entirely surprised by the rapidity of Brasidas' approach. The bridge was only defended by a trifling guard-post, and the side towards Eion was not watched by Athenian ships. All that can be said is that Thucydides showed promptitude and energy in securing Eion. 'This is a presumption that he was not guilty of any gross carelessness with regard to Amphipolis'. See Jowett's note on v. 26, Grote etc.: also Shilleto's *Thucydides or Grote* for a full discussion of the classical authorities bearing on the question.

Ch. cxvii, 13.

τοὺς γὰρ δὴ ἄνδρας...κρατήσειν—it has been pointed out to me that 'Herbst's and Classen's view seems strongly supported by *δή*, but *ἔτι* in the next line does not seem to anticipate a continuance of success, but rather a possible check or reverse'.

Messrs Barton and Chavasse, in their Edition of Book iv, connect *καὶ ἔμελλον...κρατήσειν* with *ὡς*, and render 'for the men, be it observed (*δή*), they thought it specially important to recover when Brasidas still was prospering, and when, after his unparalleled progress and trimming of the balance, they might remain without them, and yet by retaliating fairly with the rest have a steady chance of finally prevailing'. These editors' notes on the whole of this difficult passage should be consulted.

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